

The Outlook

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The President's Commission The President has requested nine gentlemen to act as a committee "to examine into the conduct of the Commissary, Quartermaster, and Medical Bureaus of the War Department during the war, and into the extent, causes, and treatment of sickness in the field and in the camps." The following are the names of the gentlemen: General John M. Schofield, General John B. Gordon, General Grenville M. Dodge, President Gilman, of Johns Hopkins University, Charles F. Manderson, Robert T. Lincoln, Daniel S. Lamont, Dr. W. W. Keene, and Colonel James A. Sexton. At this writing Messrs. Lamont and Gordon have declined, Messrs. Dodge, Gilman, and Sexton have accepted, Messrs. Schofield, Lincoln, and Manderson have requested more time to consider the matter, and no reply has been received from Dr. Keene, who is in Europe. The President seems to us to have done wisely in requesting these gentlemen to conduct such an investigation. Their character is a guarantee that they will be influenced in their investigation by neither fear nor favor, and the President's request is an evidence that he has no desire to stifle the inquiry into the conduct of the war, and that neither political nor personal considerations have any influence with him to prevent such inquiry. His act appears to us to be another evidence of the value of character in political position; it is this character in the President which has unmistakably governed him in the appointment of the Commissioners to investigate the Maine, the appointment of the Commissioners to conduct the peace negotiations, and the present appointment of these Commissioners to investigate the conduct of the War Department. We think that the country will and should accept the sincerity of his declaration, "It is my desire that the full and exact truth shall be ascertained and made known." He has also given it to be

understood, unofficially, that this Presidential Commission is not intended to preclude or prevent a thorough Congressional investigation. It must, indeed, rather be subsidiary thereto, for the gentlemen whom the President has requested to act will not have, as we understand it, any power to compel the attendance of witnesses, to administer oaths, or to require answers to interrogatories. But their appointment should convince the country that the President desires the whole truth to be known, and their work should help Congress to get at the facts, and through Congress to fix the responsibility for the evils which have been great and manifold.



Typical Complaints Among the even's of the week which indicate that such an investigation as the President has set on foot may well be thought necessary by conservative and intelligent men are such as these: On Tuesday the Eighth Ohio Regiment was held nine hours at Montauk Point waiting for transportation from the place; many of the men were ill and weak, and the scene is described as being one of intense suffering. On the next day the First Illinois Regiment was detained at Montauk Point under much the same circumstances, and again positive suffering was entailed. In both these cases railroad arrangements had been allowed to get into a complete tangle of red tape, and for many hours no official seemed to know what could be done or what ought to be done. It was also during last week that a transport arrived at New York with 1,200 troops from Porto Rico, and the men were kept on their crowded boat for many hours because no one at the Bureau of Transportation, or even at Washington, seemed to know what it was planned to do with them. It may be noted also that in the same number of the "Medical News" which contains

an article by Dr. Frank Donaldson, an assistant surgeon, entitled "A Refutation of the False Statements Concerning Camp Wikoff," correcting some of the exaggerations and misstatements made about the camp, there will be found also an article from Dr. William B. Pritchard, in which he uses the following vigorous language:

Not knowing when a transport is to arrive or how many sick are on board, each arrival involves a special order for supplies, ambulances, etc., through various channels, with all the cumbersome details of red-tape routine, involving invariably some delay. Such delay, together with inefficiency in providing for the situation, has cost more than one life, one poor fellow recently dying on the dock for the lack of a stretcher and a little whisky. If the medical officer in charge had had on his person for this poor fellow's use one-tenth of the whisky which he had in his person, one life at least could have been saved. The sufferings and hardships of privates on these transports, as seen by eye-witnesses who told me of them, almost exceed the limits of human belief. Ships have come in, notably the *Mobile* and *Catonia*, loaded with desperately sick men piled like baggage in the hot, stifling hold, with only army rations for food and not enough of that, rotten water, no medicines, and not even a surgeon in attendance; while the officers, to their everlasting shame and disgrace be it said, have come in healthy, well kept, and attended by servants, fed on the best food, including fresh beef and vegetables, and with not only water, but in some instances ice. My informant, who mentioned only what he saw, told me that no less than sixteen cases of insanity had been noted by him among the returning soldiers, due to suffering and starvation. No sick records accompanied the men, not even the diagnosis. In many cases the men did not even know the doctors.

If one-half of what Dr. Pritchard here states is true, the need for an investigation is only too evident. To his remarks we must add the statement of Dr. Lewis A. Stimson, an old soldier, and a medical man of experience and reputation. Dr. Stimson, who visited Camp Wikoff and carefully studied its conditions, declares: "From what I saw and from what the surgeons said, nearly three-fourths of the force were unfit for duty, a large number needed hospital treatment, and a few seemed not unlikely to die." Dr. Stimson particularly criticised the Government for sending sick men away when they were not fit to travel, and declared that hundreds were thus being sent away in order to relieve the crowding of the hospitals, and also that "hundreds, perhaps thousands, of men who are so weak, feverish, or nauseated that they cannot eat the regular rations are lying on the ground without other care than the daily visit of the

surgeon, and without proper food." Camp Wikoff is rapidly being emptied, not so much because of the danger of typhoid fever, predicted by Dr. Senn, as because of the great likelihood of severe storms in September, which might sweep over the exposed east end of Long Island with tremendous force.



Spain and the United States As was expected, progress toward the final settlement between Spain and the United States is slow. Our Military Commission has reached Havana, and has been received with Spanish urbanity and formality by the Spanish Commission appointed to meet our representatives. The discussion as to the time to be fixed for the evacuation of Cuba will begin at once. A new appointment has been made by the President on the general Peace Commission to meet in Paris. Justice White, of the Supreme Court, having positively declined to accept the appointment, Senator Gray, of Delaware, has been named in his place. Senator Gray is, of course, a Democrat, and he is perhaps the most conservative man on the Commission in his views in regard to the extension of the United States' power in the East. The Spanish members of the Peace Commission have not yet been appointed, and until the Spanish parliament reaches a condition of comparative calm, it is hardly likely that the appointment will be made. Despite the stormy sessions of the past week in the Spanish Cortes, Señor Sagasta still remains in power; and his political enemies, while anxious for his overthrow, are probably not equally anxious to succeed him in the extremely difficult position he now occupies. The manifesto issued by General Polavieja, a former Captain-General of the Philippines, excited attention during the week, but is not likely to result (as its author undoubtedly hoped) in the formation of a new political party, with him at its head. It is true that General Polavieja has in times past given some excellent advice to Spain, invariably unheeded, and he may be said to represent the common-sense idea of government, and to be in earnest in his urgency that corruption and bad political methods should be abandoned. The political situation is, as always in Spain, complicated; an overthrow of the present Cabinet may take place at any minute; the Republicans have exhibited

great activity during the week, and have practically defied their political opponents to take steps against them.



The Stay-at-Home Vote The election last week in Vermont was as disappointing to the Republicans as the recent election in Oregon was to their opponents. In Vermont, as in Oregon, there was a large stay-at-home vote; but while in Oregon the stay-at-home voters were almost exclusively fusionists, in Vermont they were Republicans. The Republican plurality, which four years ago was over 28,000, and two years ago rose to 38,000, fell last week to less than 24,000. The result has naturally attracted the serious attention of politicians, because for a quarter of a century the results in Vermont in August have been followed by similar results in the Nation at large in November. The Democratic vote in Vermont has always been small, and therefore the rise and fall of the Republican plurality has been chiefly a measure of the rise and fall of the Republican enthusiasm necessary to get out the full party vote. Upon this, however, more than most people recognize, the result of elections depends. In 1894, for example, when the Democrats were defeated in every Northern State, the Republican vote was only five per cent. greater than in the preceding Presidential election, when the party seemed to be utterly routed. The overturn was due to the fact that about one million Democratic voters had stayed at home. In 1896 the Democratic vote increased from 4,400,000 to 6,300,000, and was, in fact, nearly a million greater than the Republican vote had ever been; but the Republican enthusiasm was also at a high pitch, and the party added over a million and a half to its highest previous record. In the elections held last year the Democratic vote fell off in every State except New York and Maryland, the average decline being about fifteen per cent.; but the Republican vote declined about thirty per cent., and Democratic victories were the rule.



Party Politics In Colorado the conflict between the Wolcott and Teller factions of the Silver Republicans ended in a fight with arms for the possession of the hall in which the State Convention was to be held. Chairman Towne, of the National Silver Republican Committee, on the receipt of

charges that the Chairman of the State Committee was working in the interests of the Wolcott or McKinley faction, had deposed him for disloyalty to the party, and the owner of the hall gave possession to his successor, a member of the Teller and Bryan faction. The Wolcott following thereupon applied to the courts for a writ of ejectment, and, when their application was denied, collected a force of from seventy-five to a hundred men, who made an attack upon the hall and drove out the guards stationed by the other faction. In this affray one of the attacking party was killed. Two Silver Republican conventions were therefore held, the Teller convention agreeing to fusion with the Democrats and Populists, and the Wolcott convention nominating a straight Republican ticket on a platform demanding the free coinage of silver, but generally indorsing President McKinley's administration. In Washington and in Iowa the three silver parties succeeded in effecting fusion without any bolt from any convention. In Washington the People's party obtained only one of the important offices at stake, but their party name was accepted for the entire fusion ticket. In Iowa the platform adopted declared against the retention of anything more than coalings in the Philippines. In New York the Citizens' Union of this city, in conference with independents in other parts of the State, have formally nominated Theodore Roosevelt for Governor. Colonel Roosevelt has signified that he will be a candidate only if nominated by the regular Republican convention. The campaign in Maine just closed was conspicuous for the entire absence of public meetings and campaign speeches. The vote, like that in Vermont, showed a decided falling off, but much greater in the Republican than in the Democratic ranks. Governor Powers was re-elected by not more than 25,000 plurality, hardly half the plurality he had two years ago.



Fusion and Anti-Fusion The anti-fusion Populists have ceased to fuse even with one another. Not content with their partial victory at the meeting of the National Committee in June, when it was decided that the Populist Nominating Convention in 1900 should be held in advance of the Democratic, thus making fusion difficult, the irreconcilable anti-fusionists held a convention at Cincinnati last week and decided upon the

immediate nomination of a Presidential ticket for 1900. Before this decision was reached, however, the convention had, unfortunately for itself, declared that all nominations ought to be made by the voters, instead of by delegates to nominating conventions. When, despite this declaration, a majority of this irregularly called convention decided to put a ticket in the field, many of the delegates from the Central West withdrew, and issued a letter to the voters of the party asking them to ignore the action taken by what was left of the convention. After this secession the convention proceeded to ballot for candidates, and chose Wharton Barker, of Philadelphia, for President, and Ignatius Donnelly, of Minnesota, for Vice-President. An address was issued denouncing Senator Butler, of North Carolina, Chairman of the National Committee, for attempting to drive the Populist party into the Democratic organization, urging paper money in preference to either silver or gold, and pointing to the beneficent effects of State Socialism as exemplified in the post-office and the public-school system. Mr. Barker, the candidate named for the Presidency, is the well-known Philadelphia financier and proprietor of "The American." Up to 1896 Mr. Barker was a prominent Republican, and in 1888 was the manager of the successful movement to secure a Republican United States Senator from Delaware. It was his belief in bimetalism, or, if possible, a stable paper standard of value, and in the public ownership of railroads, that drove him into the People's party. The ticket will have the support of ex-Governor Waite, of Colorado, and of some prominent Southern Populists who cannot tolerate fusion with their old enemies, the Democrats. But in the North all the Populist Congressmen and nearly all of the more conservative Populist voters are likely to remain identified with the fusion movement until bimetalism and direct legislation are secured or abandoned.

Gains for Direct Legislation

Except direct primaries, no political reform is making such rapid headway in this country as direct legislation. Up to five years ago it had received practically no recognition by political conventions except those of the Populists, but since its endorsement by both the Republicans and the Democrats of Massachusetts in 1893 it has

gained rapidly in popularity in both of the old political parties. This year, perhaps through the desire of effective fusion with the Populists, the Democratic Conventions have been especially pronounced in their advocacy of the reform. It is now in the Democratic State platforms of Massachusetts, Michigan, Illinois, Wisconsin, Minnesota, Kansas, Nebraska, South Dakota, North Dakota, Montana, Washington, Oregon, and California. As a rule, it is especially popular as a method by which to prevent the granting of city franchises at unfair terms to the public through the corruption of city councils. In California the wording of the Democratic platform is as follows: "We approve the principle of direct legislation, and favor its immediate adoption for municipal and other local purposes." The new charter accepted by the voters of San Francisco, it will be recalled, made the approval of a majority of the voters necessary to the granting of all public franchises, and this provision of the San Francisco charter, we are informed, is being adopted by other California cities now remodeling their charters. In South Dakota one of the constitutional amendments to be submitted to the voters this fall makes every act of the Legislature subject to an appeal to the voters, if a certain percentage of them so petition, and gives a similar percentage the right by petition to introduce new legislation. It will be recalled that in Switzerland direct legislation proved itself a success in the cantons before it was made a part of the national constitution. The same line of development seems likely to be followed in this country. South Dakota, the population of which is little larger than that of some of the Swiss cantons and contains relatively few immigrants, seems to furnish a favorable field for the trial of the system.

The Steel Combination

The long-talked of consolidation of the great steel-works of the country into a single combination was consummated last week in the organization of the Federal Steel Company, with a capitalization of \$200,000,000. Almost as a matter of course, the new "corporation" was organized under the laws of New Jersey, where taxation and the restrictions upon the powers to be exercised are lightest. The new company is authorized to do "mining of all kinds, manufacturing of all kinds, trans-

portation of goods, merchandise, or passengers upon land or water, building houses, structures, vessels, ships, roads, railroads, etc., and to deal in goods, wares, merchandise, and property of every class and description." The controlling spirit in the movement to consolidate these great interests is Mr. J. Pierpont Morgan. The Minnesota Iron Company, the Illinois Steel Company, and the Carnegie properties are all included in the consolidation. One hundred million dollars of the capitalization is preferred stock, bearing six per cent. interest before any dividend is paid upon the remaining hundred million dollars of common stock. The preferred stock has, in fact, most of the privileges of bonds, except that it does not empower its owners to cause the bankruptcy of the company, if in any year business is so bad as to prevent the payment of their six per cent. The fact that some of the firms entering into this combination have been able to sell large quantities of iron and steel abroad will strengthen the popular demand that the protective tariff shall not be allowed to protect trusts and deprive the consumers of their products of all the benefits of competition.



Canadian Pacific Competition The sharp competition between the Canadian Pacific and other transcontinental roads for passenger traffic has apparently been brought to an end by the decision of our Inter-State Commerce Commission that the Canadian line is not justly entitled to make a lower rate than the American line from Seattle to the East. Conditions have changed, says the Commission, within the last few years. When most of our transcontinental travel was to San Francisco, there was reason why the Canadian Pacific should be allowed to compete for this traffic by offering a lower rate if it was willing to take passengers a far longer distance at such rate. But now that the opening up of the Klondike and other causes have given greater importance to the travel to Washington and British Columbia, there is no reason why the rates on the Canadian Pacific should be lower than those on its American rivals. This decision of the Commission had no binding force over the action of the Canadian Pacific, except in so far as the Commission has power to recommend further legislation restricting Canadian competition for our transcontinental traffic;

but the Canadian Pacific has decided to be governed by the decision. Vice-President Shaughnessy, of the Canadian Pacific, has issued an order that "ante-bellum" passenger rates shall be restored on the 25th of this month. This means an advance of more than seventy per cent. upon the rates in force since March 1, when the Canadian Pacific reduced the fare from Boston to Seattle from \$71.75 to \$40, and the fare from other Eastern points in proportion. In his circular Vice-President Shaughnessy replies to the argument advanced by some of the American roads that Canadian competition for American traffic transferred millions of dollars from this country to Canada. The Canadian Vice-President points out that there are two sides to this question, and even declares that "the Canadian Pacific would be glad to forego all claims to inter-State traffic of every description if the United States competitors made no inroads on the business tributary to its lines in Canada."



Wilford Woodruff Mormonism again forces attention, through the death of Wilford Woodruff, President of the Church. He was the fourth of the "prophets, seers, and revelators" who have been put forth by this peculiar people, and in his time occurred some of the most important events in Mormon history. His predecessor, John Taylor, died in hiding, having become a fugitive under the anti-polygamy laws, and the meeting which elected Woodruff was held in secret. It was not until many months after he became the so-called mouthpiece of God upon earth that he dared to show himself openly to his people. Then he came forward with the manifesto which allayed all opposition to the Church by declaring that polygamy was no longer to be advocated by him or any other of the Mormon leaders. Succeeding this came his declaration that the so-called representative of God and all others in ecclesiastical authority would renounce their jealously guarded privilege of controlling their followers in all political matters. These two declarations led to the granting of Statehood to Utah, the rehabilitation of the disfranchised Mormons in Idaho, and the restoration of a great amount of Church property that had been escheated in the fight against polygamy. That the manifesto against polygamy has been strictly enforced is not generally believed in Utah, though perhaps President

Woodruff was sincere in making it. That the promise of political freedom for the Mormon people has been broken is proved beyond a doubt. Almost the last public address of the leader who made it called for an abandonment of party in Utah and union for the interests of the Church. President Woodruff saw his two great ambitions gratified when he presided at the dedication of the Salt Lake Temple, and had his son made a member of the "Twelve Apostles." He had passed the age of threescore and ten, and most of his years had been given to the Church. Among the first converts, his missionary labors had taken him through the United States, England, and the Continent. He had passed through all the troublous times of his people, being one of the chief lieutenants of Joseph Smith and Brigham Young. His death brings up again the problem of succession. This question was supposedly answered by Brigham Young when he seized the leadership on the death of Joseph Smith, declared that the oldest member of the Twelve Apostles should be the "prophet, seer, and revelator," and by enforcing this declaration drove from the Church Joseph Smith's son and also the first counselor of the prophet, who had aspired to the leadership. This rule was followed in the choice of Messrs. Taylor and Woodruff. But it has always been contested, and some difficulty may be had in the selection of the next leader, particularly as George Q. Cannon, the present first counselor, is now the power in the Church, while the chief of the Apostles is aged and weak.



Mr. Chamberlain in America For a diplomatist, and an important member of the British Government, Mr. Joseph Chamberlain talked with remarkable freedom to the reporters upon his arrival in this country last week. Thus, he confirmed absolutely the statement that an Anglo-German alliance has been concluded, adding that the alliance was not at all detrimental to the interests of the United States, and that he knew nothing of an alliance between Russia and England. Again, in reference to the great question of the hour in this country—territorial expansion and future colonial government—Mr. Chamberlain, after solemnly declaring that it would be "highly unbecoming in him to make the slightest intrusion into American affairs," as he was not a private

citizen, ended by speaking with considerable earnestness and freedom directly upon the point. Thus, among other things, Mr. Chamberlain said:

The American people went into this war with the fixed purpose of pacifying the island of Cuba and abetting the cause of humanity. Finally, they were pledged to secure the independence of the island and the liberation of the people from bondage and oppression. The end, which has come sooner than I expected, finds the United States face to face with the question of territorial expansion, by reason of its occupation and conquest of an island in the East. This question, by virtue of the complexity and vastness of the commercial interests of such a progressive people as the Americans, was bound to come sooner or later. Having entered upon the struggle, the United States could not leave the islands involved in the warfare in a state of revolution, but must supply a peaceful and reasonably efficient government. The United States now finds itself in much the same position as ourselves in Egypt. We are bound to put down rebellion, and we shall stay there until we do. What system of colonial government your people will accept as the most practicable and efficient is now for you to decide.

Even more explicit was his reply to the suggestion that our Constitution did not contemplate territorial expansion: "No; but you cannot thwart your own destiny, and it is obvious to any student of your development that the nation is bound to reach out." Most significant and encouraging were Mr. Chamberlain's remarks on the closer relations rapidly being formed between the English and American people. It will be remembered that in his speech at Birmingham last May Mr. Chamberlain went so far as to say that "even war itself will be cheaply purchased if, in a great and noble cause, the Stars and Stripes and the Union Jack should wave together." He now reiterates his earnest desire, if not for a formal alliance, at least for constant and cordial co-operation between the two countries. Moreover, he declared to the reporter that nine out of ten Englishmen agreed with him in this feeling; and in another interview, which took place in Danvers, Mass., where Mr. Chamberlain is visiting, he increased his computation by saying that he voices the sentiment of nine hundred and ninety-nine out of every thousand Englishmen. In this later interview he declared positively that England was ready to meet America more than half-way, and that it remained for us to determine how close the relations between the countries should become. It is stated that the visit of the English Colonial Secretary to this country is

purely one of recreation and for private purposes, but it is quite probable that he will take the opportunity to discuss with our authorities at Washington the relations of the two countries.



The Irish Question One of Mr. Chamberlain's statements meant a good deal more than a hasty notice of it would reveal. He declared in effect that Ireland was quiet, and that even some of the most turbulent Nationalist leaders were in favor of accepting the Irish Local Government Bill. Though by no means a grant of Home Rule as understood by the Nationalists, this measure appears to have effaced much of the rancor and discontent which has been almost immemorial in Ireland. This, rightly interpreted, is a distinct gain to the political life of this country, and deprives a certain class of politicians of a weapon which has been used quadrennially, and oftener, during electoral contests in this country ever since the Civil War. It has practically killed that disturbing and un-American element called the Irish vote. This is an event both recent and profoundly significant. There is no doubt that thousands of British residents of the United States have refused to become naturalized because of the periodical appeal to a foreign issue in the settlement of American questions. This misplaced hatred and illogical appeal can have no place now in our political life; none can plead, however unreasonably, the voice of Ireland's lament if she ceases to give it forth.



The Outbreak in Crete To be too much governed is as bad as being ungoverned. Crete, under the joint control of the Powers, with the Porte still having an army in the island, is as truly in a state of anarchy as when Turkey was really as well as nominally the ruler. The old hatred of Mussulman for Christian is as bitter as ever, and little excuse is needed for a massacre if an opportunity is seen. The outbreak in Candia last week resulted in the slaughter of scores, if not hundreds, of Christians, and finally in the attack by the Mussulmans on a small detachment of British soldiers and sailors; of these, seventeen were killed and forty or fifty wounded; it is also reported that the British Vice-Consul was burned in his own house. It is freely charged that

the Turkish Governor, Edhem Pasha, had warning of the massacre and could have prevented it if he had wished; it is believed that Edhem Pasha is really responsible for the outbreak. A bombardment of Candia by the British and other war-ships avenged the massacre so far as such an indiscriminate attack on the city could do. A better punishment would be the expulsion of all Turkish troops from the island; and this *should* be exacted by the Powers, and *will* be exacted if at last a genuine concert on Cretan affairs can be reached. An ultimatum from the Powers making this demand is now under discussion. The occupation of Crete by Great Britain is a suggested solution of the Cretan question. No doubt it would be ultimately for the benefit of the island, but the practical international difficulties in the way are great.



**The Assassination of the
Empress of Austria**

When the news of the assassination of the Empress of Austria first appeared, it seemed reasonable to believe that it was the work of a maniac rather than of an Anarchist. Such an atrocious assassination was so totally aimless, so without any possible political result, so far from being directed at any tyrant of the people, that it did not seem conceivable that even rabid and brutal Anarchism could have planned and perpetrated the crime. Evidence, however, accumulates that the man Luccheni, who stabbed the Empress at Geneva as she was about entering a steamboat on Saturday last, was, in point of fact, an Italian Anarchist. The story is told, although upon what evidence is not yet clear, that a band of Italian Anarchists, lately in council at Zurich, determined to kill several European monarchs, and that attempts were planned against President Faure, King Humbert, and others. The plot became known, and precautions were taken to prevent any one approaching the monarchs endangered. It is supposed that, enraged by the failure of this general plan, taunted with cowardice by some of his associates, and determined to prove his recklessness, this man Luccheni seized the opportunity presented to him almost by chance. The only result of this mad act will be to cause a new European concerted war against Anarchists. The assassination of the Empress Elizabeth, following that of President Carnot and that of Señor Canovas, has thoroughly aroused the authorities of Europe to

take, if necessary, extra-legal steps to exterminate the bands of conspirators who are capable of such seemingly aimless and desperately wicked acts. The sympathy of the world is extended to the venerable Emperor Francis Joseph of Austria, who thus in his old age receives one more of those tragic blows which have darkened the life of an amiable and able ruler. The Empress was sometimes charged with eccentricity and hypochondria. In point of fact, she was, at the most, singular in a few respects. She was married at the age of sixteen, and her education followed instead of preceding her marriage. Until comparatively recent years she was passionately devoted to riding, and many are the tales told of her fearless feats in hunting and in cross-country riding. No stain of scandal was ever attached to her name, and although a political prejudice made her unpopular in the society of Vienna in her youth, she was, in fact, both accomplished and intelligent. The terrible tragedy of the death of her only son (alleged to be a suicide, but in all probability a murder for revenge by a wronged man) left an impress on the life of the Empress never to pass away. She was fond of traveling quietly and incognito, and, in the end, this taste made possible her assassination.

The Dreyfus Case The flight of Colonel Esterhazy, following the suicide of Colonel Henry, confirms (if any confirmation were needed) the main contention of Zola in the Dreyfus case—namely, that, whether the evidence against Dreyfus did or did not indicate his guilt, it is certain that his trial was vitiated by the grossest possible irregularities, and that the conviction was followed by atrocious efforts, on the part of military officers high in command in the army, to make the public believe in Dreyfus's guilt by manufactured evidence. To those who have followed the complications of this remarkable case nothing has seemed less capable of explanation than the acquittal of Esterhazy. Whether or not the famous *bordereau* was written by him—and not only is there resemblance in the handwriting evident to the non-expert, but several experts have declared that the writing was identical—it is true that, entirely outside of the Dreyfus case, Esterhazy was guilty of writing letters insulting to the nation, inconsistent with the honor of an officer, and coming very close, at least, to

treason. In view of these facts, his acquittal, after a sham trial, showed that there were secret influences at work, and the secret of these influences has not even yet been made public. The only wonder is that Esterhazy has not fled the country before this. His departure makes still more imperative the retrial of the Dreyfus case; and while no decision has been reached as we write, the general belief is that a revision of the case must be had. Another Cabinet crisis is thought to be at hand in France, growing out of the Dreyfus matter.

The Cape Colony Election The electoral contest in Cape Colony has resulted in a victory for the Afrikaner Bond, that party having returned forty members to the Assembly as against thirty-seven Progressives. Mr. Rhodes has won a personal triumph in his own election, but he is denied the control of the Cape Legislature, and to that extent is hampered in the realization of the vast plans to which he has dedicated his life. The result of the election is likely to be misunderstood unless carefully considered. In the first place, a minority of the Dutch element did not vote with the Bond, and there is not the slightest threat of any extreme policy being put in force by the victorious party. It is regarded simply as a vindication of the opposition to Mr. Rhodes, and as a rebuke to the effort charged against him of trying to divide the Dutch element. Hostility felt against him on account of the Jameson raid also had something to do with the result. The Afrikaner majority is only three, and political measures against British rule would be quite impracticable. Another aspect of the result is open to misinterpretation; we refer to the alleged political defeat of Mr. Rhodes's policy. This extraordinary man had, it is believed, two distinct aims in seeking re-election. He wished, in the first place, to gain a complete victory for the Progressives who rallied round him, and, failing that, to make sure of his personal election as well as that of a strong minority, so that he could have a political vantage-ground in Cape Colony for the better co-ordination of his many schemes. In the latter respect he has won a distinct triumph quite sufficient for his needs. Had he regained the control of the Cape Legislature, that would not have very materially strengthened his present position. His horizon is conti-

mental; he works by diplomacy, by agents placed at every strategic point, by commercial schemes which are shrewdly subordinated to his political aims, and, it is believed with good reason, he is in well-planned co-operation with the British Foreign Office and the British authorities in Egypt. Within a few days there has been confirmation of the view that Sir Herbert Kitchener's army would occupy the site of Khartoum as a base for operations further south, and gunboats have sailed up the White Nile to meet a force under Major Macdonald marching northward from Uganda. There is little doubt that Mr. Rhodes is behind this movement, and that his schemes for British control in Africa will not be materially affected by the result in Cape Colony.



Li Hung Chang's Dismissal

The dismissal of Li Hung Chang from his post of honor as a member of the Tsing-li-Yamen, or Governing Council of China, is a distinct blow to Russian influence in the Chinese Empire. It has been well known that ever since Li Hung Chang's visit to Europe he had constantly and insistently used all his great influence in behalf of Russia. It has been suspected, if not proven, that Russia's power has been aided by the distribution of money through Li Hung Chang. Until very recently this Russian dominance has seemed so firmly established that it could not be shaken. In the matter of the recent railway concessions China absolutely refused to accept the support offered by Great Britain against overbearing Russian control. Now, however, there seems to be a sudden change in the Chinese policy, and the British influence seems at last to have gained sway, at least temporarily. More and more it becomes evident that Great Britain's policy in China has changed from an attempt to guarantee the integrity of the Chinese Empire into the determination to hold inviolate its own sphere of influence and territorial control, and to prevent any incursion upon its sphere by Russia or France.



The Carolines

The daily papers announce that the Carolines have been seized by the natives, long suffering under the domination of Spain, and the Spanish troops have probably been expelled. According to the story as it reaches San Francisco, the two rival wings joined their forces so suc-

cessfully as to shut up the Spanish forces in their fortifications. A gunboat dispatched to Guam for aid found Guam under the American flag, and of course has not been able to return with the expected reinforcements. The probability is that the entire group of islands is by this time in the hands of the natives. These facts, it appears to us, should give the United States a vantage-ground in demanding some protection to the rights of missionaries in these islands, if, as a result of peace negotiations, the Spanish authority there is recognized by us. Our missionaries have labored there since 1852, until driven out by the Spanish conquest eight years ago. Neither Bibles nor books have been permitted since then to be sent to the churches founded by our countrymen. The time seems to us now opportune for the American press, whether secular or religious, to second the dignified and Christian appeal of the American Board of Foreign Missions expressed in the "Missionary Herald:"

We have a right to expect that, whatever disposition be made of the Caroline Islands in the adjustments to be made, our Government shall see that the amplest guarantees are given for full religious liberty. Should not our missionaries, who have wrought so faithfully and successfully during more than twoscore years, be permitted to return and preach the Gospel throughout that island world, without let or hindrance?



Trade with Spain Mr. Mertens, one of our consuls in Spain, calls attention to opportunities for American enterprise in that country. He says that our consuls have resumed their duties where they were interrupted by the war, and intimates that they will have a wider field for investigation than ever before. For the war, by unsettling business, has given a large number of profitable openings to those who have capital and courage to take advantage of them. The Spanish contempt for, or indifference to, business has left the splendid resources of the country very imperfectly developed; but there are signs that administration, both central and local, must be directed to the fostering of domestic industry, especially since the colonies are lost. It is noteworthy also that a large amount of French and other foreign capital is at present being invested in Spain. Her mineral deposits surpass those of any other country in Europe, and it would seem that the enumeration of these and other natural resources is actually

necessary as commercial news, so little attention has this subject attracted in comparison with its importance. If foreigners are going to make new efforts in the development of Spanish industry and commerce—and there is undoubted evidence that they are—it is worth while to know what share in them can be profitably taken by our own manufacturers and merchants.



Light in the Far East

No event in the recent history of the world is more striking than the sudden transference of action from the nearer to the farther East; the shifting of international interest from Constantinople to Peking and Manila. We were practically unable to confine the war with Spain to Cuban waters; in the most unexpected and dramatic way the center of action was shifted from the Antilles to the Philippines. Intent upon relieving Cuba from Spanish misrule, we find ourselves dealing with conditions on the other side of the globe with which we never expected to have any concern. In the future, Manila, not Santiago, will be the key-word of the brief but decisive struggle just ended; for Manila will be forever associated with one of the most striking achievements of American arms. The instinct of the country has fastened upon the questions raised in the Philippines as far more difficult and important than those raised in Cuba and Porto Rico.

When Lord Rosebery declared, months ago, that the Eastern question has become the question of the Far East, he opened the eyes of the world to a fact that very few men had discovered; but no statesman has yet discerned the significance of that fact, and it is doubtful if its full meaning will be discerned for another century. There is good reason for believing that the world has passed one of the great turning-points in history, and that humanity has entered a new and momentous stage of development. To this great change deep historic forces have long been moving. In the order of events it was impossible that the East should longer remain in the somnolent condition in which it had continued for many centuries; but the closest observers did not believe that the hour for its re-entrance into the field of world-activities was so close at hand. That hour was hastened by the discovery that China was moribund so far as political organization and

power of resistance were concerned, and by the swift and dramatic advent of Japan among the effective national forces. England had long been the foremost influence in China; France had tried her hand in Tonquin; Russia was slowly moving eastward with the almost imperceptible but resistless motion of the glacier. These were signs of the times, and their import was not overlooked; but, suddenly, the hesitating, uncertain movement became swift, vast, decisive.

The Anglo-German agreement has given England a free hand in South Africa, and the decisive victory of General Kitchener not only restores the Soudan to English rule, but makes it certain that for a long time to come there will be no serious question about English control in Egypt. England is left free, therefore, to concentrate her strength in the Far East. China is practically divided between the Great Powers. Manchuria, a vast empire in itself, is in the hands of Russia; a great section of territory with a population of ten millions of people has passed into German control; another section, of imperial dimensions and importance, has been opened to English influence; Japan has not only become a great power, but is bent upon the possession of Korea; and the American flag is waving over Manila! And back of this immense invasion of the East by the West lies the vast territory already under Western control. In a word, the whole East is to-day not only open to Western influences, but is practically under Western government.

The significance of this dramatic extension of European power over Asia will not be fully disclosed for a century, but its bearing on the history of the world is already apparent. That it marks the entrance of humanity upon another stage of civilization cannot be doubted. It is true, the object of this sudden expansion of Western power is not disinterested; but it was inevitable, and it marks a great step in advance. The Western nations are seeking new fields for trade, not new races to govern nor new territories to subdue; and the extension of trade carries with it orderly government, security of life and property, the opening of remote regions, the development of untouched resources, the liberation of unused forces. With the European advance life awakens in the isolated and slumbering East; and Asia, after centuries of practical exclusion, re-enters the arena of international influence and activity. The

recovery of a great section of the globe to progress, growth, and modern life has begun; centuries will elapse before that recovery is fully accomplished, but the slumbering East is already a thing of the past. There is to be a new East to share the active work and the vast responsibilities of civilization.

The East could not bring about its own deliverance; it needed the aid of the West. The awakening has been rude, and will not be unaccompanied by injustice and greed; in movements of such magnitude primitive impulses always have their place and selfish ends are served. But the Providence which rules human affairs uses the selfishness of commerce to accomplish the purposes of civilization. English rule is better than native rule for Egypt and India; Germany will give better government to the vast territory she has seized in China than the peoples in the territory commanded by Kiao-Chau have ever known; and Russia, however selfish her immediate policy may be, will give Manchuria a new lease of life. It is the opinion of those who know China best that the only deliverance of that vast country from stagnation must come from European interference and control.

Nor is the deliverance of the East and its restoration to its former place and power in the affairs of the world the only beneficent result which may be expected. The resuscitation of a continent is one of the greatest events in the history of the globe, but such an event cannot fail to effect an educational result commensurate with its magnitude. Europe cannot permanently hold Asia in tutelage; above all, it cannot make Asia a mere feeder to its own prosperity. It will inevitably develop Asia, and in that very process it will develop itself. The gains of territorial extension will bring with them responsibilities of the kind which train, mature, and elevate those who carry them. There is no question that the sobriety of temper, the steadiness of judgment, and the high intelligence which are characteristic of the English people in their management of public affairs have been learned in the great school of world-government. It is certainly true that, while the world is not blind to the failings of English government, it recognizes the ability of that government to act from a strong sense of duty and with a sincere regard for justice even while it is seeking its own ends. The West will govern the East with the ultimate result not only of making the East

self-governing, but of learning new lessons of wise, pure, and efficient administration.

The two divisions of the globe have never come into contact without influencing each other deeply and permanently. The Crusades changed Europe more than they changed the East. They broke up the stagnation of the Middle Ages; they set free currents of travel and thought in motion; and they brought about social and political changes of the first importance. The rediscovery of Eastern literature and thought in the last century, which men like Goethe were so quick to feel and recognize, has greatly enriched the intellectual life of the West; and it is probable that the spiritual action of the older and the newer worlds upon each other is only in its initial stages. So vast, indeed, are the possibilities of the rebuilding of the shattered East and the co-operation of the older and the younger races in the common work of humanity that this generation must be content with a glimpse of the changes which another century will see far on the way to accomplishment.



Courage the Only Safety

The duty of measuring one's power accurately in accepting responsibilities is often illustrated by the disasters which overtake those who fail to gauge their ability to endure or to achieve; but it is nobler to fail through excess of courage than through cowardice. Those who sit well housed, well warmed, and well fed often commend themselves as discreet users of opportunity and successful solvers of the problems of living, when, as a matter of fact, they are leaving the doors of opportunity unopened and evading the problems. Success in dealing with life consists in resolutely closing with it and measuring one's self fearlessly against its greatest forces. Harbors are for unused ships; the craft that forwards the interests of commerce must live on the high sea. What we call life, which is only another name for experience, is to be sought, not evaded; and he is happiest, not who gains and keeps the most, but who has the widest opportunity of sounding the depths of experience, and of pouring out the entire force of his personality through thought, feeling, and activity. There is a very superficial philosophy behind the aphorism so often quoted: "Happy the people without a history." A man without a

history is a power which has never been developed, a force which has never been applied, a world of rich possibilities which has never been explored and organized.

The fortunate races are not "knitters in the sun," lotus-eaters by the river of life; they are rather the road-makers, the seafarers, the city-builders, the light-bringers. They are the Greeks, the Jews, the English, the French; not the Eskimos, the Patagonians, the Thibetans. Living at ease, without care, responsibility, or sorrow, untouched by sadness and unvisited by calamity, involves escape, not from pain and loss, but from growth, education, power, and leadership. To avoid the discomforts of travel by hugging one's own fireside is to miss some of the richest sources of pleasure which life offers, and some of its most searching educational influences. To keep out of the path of sorrow by keeping clear of close human relationships is to put into a safe place, without possibility of increase, a little patrimony which might have grown into a vast fortune. It is better to lose, with Dante, the lesser comforts if at such a price one may learn the great secrets of the human soul in its unfathomable experiences.

Fear in all its forms is a kind of atheism. The man who is afraid has lost his faith; he no longer believes in God. If this world were in the hands of an evil spirit, as some savage peoples have believed, fear would be logical and inevitable; but in a world of God's making there is no room for it. For the essence of fear is the feeling that something which we do not understand or cannot control may do us some harm. If we were the victims of a malign creative power, or the products of an impersonal cosmic system, or the tenants at will of a house which had no owner, a world which had no maker, we might wisely shield ourselves behind every possible precaution against peril. Many people go through life as if they were dependent on their own sagacity for safety; they pick their way like a picket-line through woods full of sharpshooters. They suspect every tree and rock in the path; they are always anticipating some kind of evil; they are beset with forebodings, consumed with anxieties, oppressed by apprehension. They live as if surrounded by invisible foes; as if the universe were hostile and life inimical to happiness. The ancients believed that the gods were envious of the good fortune of

man, and that the prosperous man must hide the evidences of his prosperity.

This attitude of excessive caution and suspicion would be wise if the devil were God; but, God being what he is, it is supreme folly. The universe is not against us, it is for us; as fast as we come to understand its laws they become our ministers. Life is not unfriendly; in the exact degree in which we make ourselves its pupils does it teach, nurture, and develop us. There is always the possibility of what we call disaster: the sudden interruption of our plans, the unexpected shattering of our hopes, the anguish of sorrow and loss; but there are also great consolations, divine hopes; there are God and immortality. The difficulty is not with the great order of life, but with our inability to comprehend that order. We act as if we were alone in the world, fighting a solitary battle against an invisible foe; as a matter of fact, there is no unseen foe, and our only battle is with ourselves. The interruption of our plans is often their real fulfillment; what seems to be a final loss is often a supreme gain; even our afflictions, in the full reach of life, are "for the moment." Demosthenes thought the life of Greece at an end when Philip conquered; not discerning that the breaking of the vase was to fill the world with the fragrance of that which it imprisoned. In national sorrows the seeds of national greatness are often sown; in personal losses, which at the time seem crushing in their severity, the foundations of spiritual prosperity are often laid. Many a man looks backward and thanks God for the events in his life which once seemed disastrous, but which, in the clearer light of time, disclose the beauty of noble opportunity. We are continually closing the doors against the angels of opportunity because they wear a garb that seems menacing or repellent to us.

That which justifies courage in facing the possibilities of life is the conviction that its master is our Lord as well; that it is so framed that "all things work together for good" to those who are obedient to the laws of life; that our little plans are embraced in a greater and wiser plan; that "light is sown for the righteous," the mysterious future silently beckoning us forward into paths that seem dark and ominous but which end on the summits of the mountains. He who distrusts, holds back, and fears misses the great opportunity and loses the noble achieve-

ment; he who trusts and dares plucks the flower of victory out of the very jaws of death. In such a world as this courage is the only safety; the coward is lost. There is no possible retreat and no place where one can hide himself; safety lies in pushing resolutely on through storm and darkness and danger. These are but the shadows on the path; for the brave they have no real existence. In such a world he who takes God at his word and ventures most is most cautious and far-seeing; and the more daring the faith, the greater the certainty of achievement. "God being with us, who can be against us?" It is our part to welcome responsibility, to crave the difficult work, to seek the dangerous duty; for these are our divinest opportunities of service and growth.



Training for Power

The universities, technical schools, and colleges will soon reopen their doors, and to all the lesser schools the pupils will come thronging back. Those who are in the thick of the struggle of life must often feel an earnest, passionate desire to teach the lessons they have learned to those who are preparing for struggle and work; they long to make these students understand the supreme necessity of thorough preparation for task and toil, the immense importance of the training which makes its possessor master of his tools and his craft.

It is a very superficial conception of workmanship which sets it in conflict with originality. There is often an inherent antagonism between the impulse for freedom and spontaneity which is characteristic of genius, and a conventional, hard-and-fast rule or method of securing certain technical results; but there is no antagonism between the boldest originality and the most complete mastery of craftsmanship. There is, rather, a deep and vital relationship between the two. For every art is a language, and to secure power and beauty and adequacy of expression a man must command all the secrets and resources of the form of speech which he has chosen. The power of the great artist rests, in the last analysis, upon the freedom with which he uses his material; and this freedom does not come by nature; it comes by training. It is fatal to the highest success to have the command of a noble language and to have nothing to say in it; it is equally

fatal to have noble thoughts and to lack the power of giving them expression. Technical skill is not, therefore, an exterior, mechanical possession; it is the fitting of tools and material to heart and mind; it is the fruit of character; it is the evidence of sincerity, thoroughness, truthfulness.

In his characteristically suggestive comment upon the Japanese artist *Hokusai*, Mr. John La Farge gives an interesting account of the training established and enforced in the school of the Kanos, a family of painters which has survived the vicissitudes of more than four centuries. The course of study in a Kano school covered at least ten years, and the average age of graduation was thirty. The rules of conduct were rigid; the manner of life simple to the point of bareness; the discipline of work severe and unbroken. During the first year and a half of study the pupil devoted his entire time to copying certain famous works in the possession of the school; making, in the first instance, a copy from the picture set before him, and then reproducing his own copy again and again until every stroke and detail was thoroughly comprehended and mastered. In the course of eighteen months, sixty pictures were studied with this searching thoroughness; the secrets of skill in each were uncovered, the sources of beauty or power discerned; and the eye and hand of the pupil gained intelligence, quickness, penetration. Month after month passed in what seemed to be a monotony of mechanical imitation; but in this arduous and literal reproduction of the skill of others was laid the sure foundation of individual skill. This devout attention to methods secured for a considerable number of men a technical expertness for which we look, as a rule, only in the work of the greatest artists. The result of this training was not mechanical skill, but truth and freshness of observation. The signature of the artist in question reveals not an imitation but an original nature, a faculty not absorbed in accuracy but in passion of expression: "*Hokusai, the Old Man Crazy about Painting.*"

The studious patience of these Oriental students of painting bore its fruit in a tradition of skill which was in itself an immense stimulus to the aspiring and ambitious; it established standards of craftsmanship which made the possession of expert knowledge a necessity on the part of every one who seriously attempted to practice the art. Mr. La Farge speaks of the level of superior

artistic culture which these Japanese artists had attained. They had advanced their common skill so far that a superior man began at a great height of attainment, and was compelled to exhibit power of a very rare order before he could claim any kind of prominence among his fellows.

The establishment of such a standard in any art, profession, or occupation has the immense educational value of making clear to the student, at the very beginning of his career, the prime importance of mastering in detail every part of the work which he has undertaken to do. There is no place in the modern working world for the sloven, the indifferent, or the unskilled; no one can hope for any genuine success who fails to give himself the most thorough technical preparation, the most complete special education. Good intentions go for nothing, and industry is thrown away, if one cannot infuse a high degree of skill into his work. The man of medium skill depends upon fortunate conditions for success; he cannot command it, nor can he keep it. In the fierce competition of the day the trained man has all the advantages on his side; the untrained man invites all the tragic possibilities of industrial and economic failure. He is always at the mercy of conditions. To know every detail, to gain an insight into every secret, to learn every method, to secure every kind of skill, is the prime necessity of success in any art, craft, or trade. No time is too long, no study too hard, no discipline too severe, for the attainment of complete familiarity with one's work and complete ease and skill in the doing it. As a man values his working life, he must be willing to pay the highest price of success in it—the price which severe training exacts.

The external prosperity which is called success is of value because it evidences, as a rule, thoroughness and ability in the man who secures it, and because it supplies the ease of body and of mind which is essential to the fullest and most effective putting forth of one's power; and the sane man, even while he subordinates it to higher things, never entirely ignores or neglects success. The possession of skill is to-day the inexorable condition of securing this outward prosperity; and, as a rule, the greater a man's skill the more enduring his success. But skill has other and deeper uses and ends. Thoroughness and accuracy in the doing of one's work are the evidences of the presence of a moral

conception in the worker's mind; they are the witnesses to the pressure of his conscience on his work. Slovenly, careless, and indifferent work is dishonest and untruthful; the man who is content to do less than the best he is capable of doing for any kind of compensation—money, reputation, influence—is an immoral man. He violates a fundamental law of life by accepting that which he has not earned. Skill in one's art, profession, or trade is conscience applied; it is honesty, veracity, and fidelity using the eye, the voice, and the hand to reveal what lies in the worker's purpose and spirit.



Religious Expansion

The expansion of the United States ought not to be accompanied by the contraction of the Christian Church. The free institutions of America rest, as all enduring free institutions must rest, on the intelligence and the virtue of the people. And these in turn depend, in no small measure, on the public school and the free church. Wherever the American flag goes, it must carry, not despotism—not even a benevolent despotism—but freedom; and if it is to carry freedom wherever it goes, the school-house and the church must go also.

This reflection is suggested by the report which reaches us that, in spite of a general reduction of one-third last year in the expenditures of the American Board, it is in danger of confronting, at its meeting the first week in October at Grand Rapids, a debt of \$35,000. It ought to confront a surplus for the larger work which is before it of not less than \$75,000. "One thousand churches or individuals to give \$100 each is the need." This is the statement of the "Missionary Herald," and it appears to us to be very moderate. One subscriber has started the movement with \$1,000. Who follows suit?



The Red Cross Fund

Previously acknowledged.....	\$3,590 69
K., Plainfield, N. J.....	2 00
F. B. P., Winsted, Conn.....	5 00
Friend.....	1 00
S. B. K., Wayland, Mass.....	5 00
G. H. N., Worcester, Mass.....	5 00
Little Y. J.....	2 00
Mrs. G. M. W., Saginaw, Mich.....	20 60
M. and L. A. G., Exeter, N. H.....	3 00
M. F., Ithaca, N. Y.....	4 25
Cornwall-on-Hudson, N. Y.....	2 00
D. B. H., New York, N. Y.....	10 00

Kate H., Muscatine, Iowa.....	2 00
N. F. B., Cincinnati, O.....	2 00
Ladies of Cobden, Ill.....	1 26
R. E. M., Lancaster, Wis.....	2 00
	\$3,657 80



The Spectator

The Spectator's attention has been drawn to the statement of a press correspondent at Washington that the Senate Chaplain's prayer "was a tribute in honor of" the birthday of a certain Senator of venerable age and illustrious name. The Spectator not long before had been at public worship conducted by two clergymen whom circumstances had brought for the moment into seeming antagonism. The falseness of the situation was corrected by the complimentary references which each made to the other in appropriate remarks. But, unsatisfied with these, they proceeded to pay "tribute" to each other in their alternate prayers, much as the Senate Chaplain is reported to have done. This seemed to serve in some sort the purpose of an oath in attestation of their mutual professions of regard. But as each praised the other before the Lord, the Spectator's endeavor for undisturbed worship was somewhat upset by emergent questions concerning the legitimate use of what is colloquially termed "taffy."



The faculty of saying sweet things of or to our fellows in proper measure at the proper time the Spectator esteems one of the enviable gifts of the Spirit, although he has sometimes wished that his honorarium had been in coin rather than in compliments. What the Athenians said of the golden-mouthed Pericles, that the goddess Persuasion sat upon his lips, one may say of any master of this art of sweet speech. Its unpracticed essayists, indeed, are sometimes more praiseworthy for intention than for expression. A negro chairman is said to have introduced an orator to the confidence of a colored audience by assuring them that, though the speaker had a white skin, he had a black heart. The editor of a presumably readable evening sheet in Boston recently received this ambiguous tribute from an admiring reader: "I cannot sleep till I have read your paper." As a prophylactic against such slips the Irish are said to advise kissing the Blarney Stone. But, notwithstanding the proverbial affinity

between kissing and favor, the Spectator thinks better of Daniel Webster's way, among whose papers were found seven different drafts of his reply to a highly honorific invitation.



St. Paul was a master in the art of sweetening what he had to say to the taste of his hearers, as appears from the sugary epithet which his exordium applied to the Athenian philosophers as "very religious"—a compliment which dull-witted British translators have bungled into a maladroit rebuke for being "somewhat superstitious." The Spectator has been surprised to find one of his plain-speaking friends regarding the Pauline use of candied speech as uncandid shiftiness. It would seem that some people cannot get along without kicking St. Paul, any better than some other people can get along without endless punishment. Their unjust criticism seems to be the unbalanced recoil from the insincerity which infects modern politeness. It is with a sickening sense of unreality that one often retreats to-day from a shower of compliment which brings to mind the sigh of the psalmist: "Surely every man walketh in a vain show."



The Spectator recalls his grandfather's sage counsel to be suave in manner, strenuous in action—"suaviter in modo, fortiter in re," said the old gentleman to the school-boy. Concerning the importance of manner, it is said of two old-time Governors of New York that the one would make an enemy by his way of granting a request, the other a friend by his way of refusing. There is, however, an exuberant, efflorescent, extravagant suavity, which imports into slight acquaintance the warmth of manner appropriate to intimate friendship. Youthful and lowly people are prone to be captivated by such a manner on the part of those whom they deem to be superior persons. The Spectator has observed this captivating manner to be cultivated by some parsons as well as by many politicians, and also that small gains of this sort are offset by the grief caused to the judicious who witness or suffer from that style. In slaveholding Louisiana a negro caught stealing molasses was said to have been punished by being compelled to drink a quart of it. Then he that stole, stole no more. An overdose of sweets is like the overissue of greenbacks, which depreciates

the face-value of every note. Our social currency of compliment seems to be thus inflated. Whether through courtesy or cowardice, the taffy business has been overdone.



The art of "letting down easy" is a branch of the fine art of sweet speech which the Spectator commends to judicious exercise. Its value is well understood by editors and other letter-writers beset with temptations to caustic language. The Duke of Wellington, though a brusque soldier, knew how to give a gentle quietus to the bothersome. A certain Londoner frequently sent him packages of Bermuda arrowroot for the pleasure and pride of getting from the Duke's secretary polite notes of acknowledgment stamped with the ducal crest. When this became a bore, the Duke stopped it thus: "F. M. the Duke of Wellington presents his compliments to Mr. X., and begs to inform him that he thinks he now has arrowroot enough." The Spectator has known other cases, however, where the intended easy letting down was so oversweetened as to have the effect of stuffing up. A young and guileless parson, having a call elsewhere, consulted his chief men (who were secretly glad of it) as to whether it would be best to accept it. But they, supposing him resolved to go, were so profuse in their regrets and forebodings of loss to the church that he concluded that he ought not to desert them. When he announced his self-denial to the congregation, he was grieved at the coldness that ensued, and painful were the subsequent experiences. Nor are cases unknown in which a church has expressed its secret content with the resignation of a pastor in resolutions so warm with eulogy of his merits that the council or presbytery hesitated to release him from such eminent usefulness, until some whispering had cleared up the mystery of the willingness to part.



Speaking of eulogy, the Spectator recalls his surprise at finding in the ancient church at Cumnor, near Oxford, a eulogistic inscription on the monument of Sir Anthony Foster. One Anthony Foster is represented in "Kenilworth" as the seneschal of Cumnor Hall, and as there contriving the death of Amy Robsart, the Earl of Leicester's wife. The Spectator thought he had discovered a really monumental lie. But it was the novelist, not the eulogist, who was in fault. Sir Walter is

inexcusable both for giving to a villain the name of the good knight who came into possession of Cumnor Hall some three years after Lady Amy's death, and for representing as a murder what the inquest attended by her relatives pronounced an accident. The Spectator's friend, the Vicar of Cumnor, declared the tale a calumny originally forged by Jesuits against the Earl as a supporter of Protestant interests, and most unjustifiably perpetuated by Scott.



The Spectator here returns to the brethren whose praising of each other in their prayers started his present observations. Throwing one's remarks to the audience into the form of an address to the Most High is an accomplishment the popularity of which does not veil its intrinsic impropriety from any but an unsensitive and consequently irreverent mind. The Spectator used to hear of ministers who eschewed funeral sermons as proficient in the practice of "putting it all into the prayer," as the phrase went—a practice against which the modern preference for shorter prayers, which synchronizes with the introduction of the telegraphic style of correspondence, has happily militated. The Spectator has even heard of cases in which an important notice, till then forgotten, was delivered to the audience in the prayer at the close of service, in the form of a petition for blessing on "Thy eminent servant from a foreign land, who will address us this evening on a subject of international importance." By these references, however, the Spectator would not impeach ministers as the only such transgressors of propriety. By these he would caution others also, whom he has heard in prayer-meetings bringing before the Lord accusations of the doctrinal unsoundness of their pastors in the form of petitions for their enlightenment. This reprehensible fashion seems to have been set, in Scotland at least, for American Calvinists, about three hundred years ago, when a minister in Edinburgh prayed, "Laird, ha' mercy on a' fules an' idiots, particular on the magistrates of Edinburgh." Whether praying at people under pretense of praying for them is profane piety or pious profanity, the Spectator leaves the reader to judge, while recording his protest against the double-mindedness which fixes one eye on the audience and lifts the other to heaven, as one among the many abuses of prayer which foment destructive doubts.

Our Government in War and in Peace¹

By Charles W. Eliot

President of Harvard University

WE have been witnessing during the past five months an extraordinary exhibition of energy on the part of the Government of the United States in making sudden preparation for the war with Spain, and in prosecuting that war to a successful issue. As men of science, or teachers or promoters of science, we have a special interest in the lessons of the war; because the instruments and means used in modern warfare are comparatively recent results of scientific investigation and of science applied in the useful arts. Moreover, the serviceable soldier or sailor is himself a result, not only of moral inheritance and instruction, but of training in the scientific processes of exact observation, sure inference, and accurate manipulation. It is not the linguistic side of school training which makes the effective soldier or sailor; it is the scientific side. His vocabulary may be limited though expressive, and his grammar false; but his eye must be true, his judgment sound and prompt, and his hand capable of using instruments of precision.

Many suppose that chemistry, mathematics, and physics are the only sciences which have contributed to the resources of modern warfare. This is far from the fact. Biological science is an important contributor. The first-relief package which every soldier carries is crammed with surgical knowledge which the world waited for till the last quarter of the nineteenth century. The hospital ship *Bay State* is full of appliances for the care of the sick and wounded which are new within twenty years, and have all resulted from scientific discoveries and inventions made in time of peace, and for purposes the opposite of warlike. Physiological science has really arrived at valuable conclusions with regard to the soldier's diet—the indispensable foundation of his effectiveness—conclusions which relate to portability, nutritiousness, and adaptation to different climates; though it must be confessed that these conclusions do not seem to have affected as yet the practice of the United States Com-

missary Department. Financial science is also a contributor of prime importance; since success in war depends more and more on the command of money and credit. To this war with Spain we owe the most effective revenue bill, or rather the only comprehensive revenue bill, which the country has had within a whole generation.

It cannot be doubted, then, that the energy put forth by our Government for the immediate purpose of capturing or destroying Spanish vessels, forts, towns, and war material, and incidentally killing, wounding, and starving Spaniards, has been a great exhibition of power in applied science, and as such must commend itself especially to the attention of this Association. I hear already a protest against the thought that men of science can have any special interest in war—war, the supreme savagery, the legalization of robbery and murder, the assemblage of all cruelties, crimes, and horrors, set up as an arbiter of international justice! I recall the indictment set forth by Charles Sumner forty years ago in his address on the War System—"that this trade of barbarians, this damnable profession, is a part of the War System, sanctioned by international law; and that war itself is hell, recognized, legalized, established, organized by the Commonwealth of Nations for the determination of international questions." This is the jurist's and philanthropist's view. But the man of science has another view of war. He regards it as the worst survival of savage life, still occasionally unavoidable because of other survivals of the savage state, such as superstition, passion uncontrolled, and lust of wealth and power. He recognizes the fact that war makes a temporary and local hell on earth, and that all its characteristic activities are destructive; whereas all the normal activities of a free government should be constructive, and intended to promote the good of its citizens and general civilization; but he does not accept Sumner's dictum in his oration of 1845 on the "True Grandeur of Nations"—"There can be no war that is not dishonorable." He recognizes that occasional war, and therefore constant preparedness for war,

¹ The introduction to an address given before the American Association for the Advancement of Science.

are still necessary to national security, just as police, courts, prisons, and scaffolds are still indispensable to social order and individual freedom in the most civilized and peaceful States. Moreover, the man of science perceives that, while the immediately destructive objects in war are savage and barbarous, the instrumentalities and forces used in modern warfare are closely akin to the great constructive agencies and forces in human society. The battle-ship is, to be sure, the most complex and the cruellest machine yet constructed by man; but all its parts, except its armament and its armor, are not only applicable in works of peace, but have actually been wrought out for peaceful, constructive purposes. The organization and disciplined skill which make possible the equipment of great bodies of soldiers within a few weeks, and their transportation to distant lands with incredible speed and safety, are the same sort of organization and skill needed in every great productive industry; and the mechanical and electrical engineers who have become indispensable in warfare have been developed, not for war, but for modern industries and systems of transportation. The applications of Bessemer steel in war are not its primary uses; its peaceful, constructive applications give it its primary value. The application of compressed air for the transmission of power was not invented for the dynamite gun, but for tunneling and mining. The ammonia refrigerating process was not invented for hospital uses in war, but for domestic and commercial cold storage. No nation can now succeed in war which has not developed in peace a great variety of mechanical, chemical, and biological arts. Now, the normal activities of these arts must and do tend to advance human civilization. Their application to the destructive cruelties of warfare is abnormal. Yet, inasmuch as they are applied in war with a prodigious energy and intensity, it may well be that the acute horrors of even the shortest war may have a lesson for the long normal periods of peace. The destructive activities of the Government of the United States are abnormal and rare; but they are intense, and they attract in a high degree the attention and interest of the people. I therefore wish to call your attention to some of the lessons which this unusual energy of the Government in war suggests in regard to its normal activities in times of peace.

One further introductory explanation seems

to be needed for the sake of clearness. There is a class of *a priori* social philosophers who would not be at all content with this moderate claim that times of war may have useful lessons for peaceful times; for they believe that the virtues bred and the habits established in war alone make possible the assured progress of society during peace; and that, therefore, occasional wars are to be welcomed as renovators of society, which during peace tends to corruption, luxury, and enfeebling vices. Now, men of science, so far as I have observed, generally think that this doctrine just reverses the real order of cause and effect. They do not consider the martial virtues—courage, endurance, loyalty, and the willingness to subordinate self-interest to the interest of clan, tribe, or nation—to be the supreme and ultimate objects towards which the human race must struggle on. They regard these virtues as the elementary, fundamental, preliminary virtues, which can be cultivated in man's savage state, and so become the stepping-stones of his moral advance; but they know, on the demonstrative evidence of both history and natural history, that these virtues may co-exist with cruelty, rapacity, and lust, and an almost complete indifference to both truth and justice. Civilization, in their eyes, means the adding of justice, truth, and gentleness to the martial virtues—an addition which does not necessarily involve any countervailing subtraction. The civilized man should be as brave, enduring, self-sacrificing, and loyal as the savage, and should also be just, truthful, magnanimous, and gentle. The warlike virtues are those of the hunter, and war is a chase with man the prey; but as man rises in the scale of civilization, he is less and less the nomad and the hunter. Truly, it is not war which prepares men for worthy and successful lives in times of peace. On the contrary, it is worthy life in time of peace on the part of individual men or a nation of men which prepares for success in war; and this principle is quite as true of men in the savage state as it is in the civilized. The winning tribe in savage warfare is that which in peace lives habitually a simple, hardy, robust life, loves the chase and daring sports, travels fast and far afoot, and subsists at need on what it can find on the way, or carry with it in the rudest methods. In civilized warfare, that nation will be successful which produces plenty of healthy, vigorous, intelligent men, who have added to

the ancient martial virtues a moral quality which free institutions can best develop, namely, individual initiative and self-reliance, and have acquired skill in a great variety of useful arts. Do we not all believe that the normal activities of peace under free institutions are the best possible, though not the only necessary, preparation for inevitable war, and that such normal activities of the nation never need to be purified or uplifted by avoidable war? Nevertheless, we may also believe that some lessons for times of peace can be drawn from the prodigiously stimulated activity of the Government and the sacrifices of the people in time of war.

The first important inference which may be drawn from the experience of our Government and people during the past five months is anthropological—it is the permanence of the martial virtues and their commonness. In any vigorous race these virtues may fairly be called inextinguishable. A whole generation has passed since this country has been at war, just as a whole generation passed between the War of 1812 and the Mexican War; and yet courage, endurance, and patience were promptly exhibited by hundreds of thousands of our young men. The extinction of the soldierly qualities is not at all to be feared in a robust race inhabiting the temperate zone, which cultivates manly sports, and pursues on land and sea all the occupations which require the maintenance of a watchful struggle against adverse powers of nature, or the utilization of natural forces of mysterious and formidable intensity. Civilized society is always maintaining a perilous conflict against natural forces, which ordinarily serve man's purposes, but sometimes try to overwhelm him. Fire, the greatest of man's inventions, and his humblest servant, suddenly breaks out into destructive fury; wind ordinarily fills his sails, turns his mills, and refreshes the atmosphere of his cities, but now and then in spots sweeps from the surface of the earth and sea all man's works—crops, buildings, vehicles, and vessels. The mineral oil which every night lights so brilliantly the humblest homes in every clime occasionally kills the ignorant or careless user, or sets a huge city in flames. Any single-minded worm or insect will be too much for man, unless man knows how to set some other creature of one idea at destroying the first invader. How small is the range of the thermometer within which men can live with comfort or even safety! A change of

a few degrees below or above the normal range sets him fighting for his life. This conflict with external nature is the great school of mankind in courage, persistence, patience, and forethought; and mankind never needs any other. The professional soldier may be softened, and perhaps corrupted, by a long period of peace; for in peaceful times he may have nothing to do, or at least his occupation may be so slight and so dull as not to keep his physical and mental powers at full play; but a citizen soldiery, when freed from the horrible activities of war, returns promptly to the labors of peace, and escapes the dangers to which a professional soldiery is exposed. It is, then, the regular pursuits and habits of a nation in times of peace which prepare it for success in war; and not the virtues bred in war which enable it to endure peace.

The second lesson to be drawn from the recent experience of the Nation in war is the immense value of long-prepared, highly trained public service. The instant efficiency of our navy is a striking demonstration of this principle, which, of course, needs no enforcement before men devoted to science, but does need to be brought home to the great body of our people. The war teaches that, though a navy can be extemporized for the purposes of transport and blockade, for fighting purposes the trained naval expert is the invaluable man, whether in command, or behind a gun, or in the engine-room. The preparedness of our regular army for immediate service and the comparative unreadiness of the militia, even in those States which have paid most attention to volunteer military organization, enforce the same lesson. Would that the plain teaching of this short war in this regard might sink into the minds of our people, and convince them of the immense advantages they would derive from a highly trained, permanent civil service in every branch of the public administration!

Another lesson of these pregnant months relates to a principle which underlies our form of government, but is often seen but dimly by portions of our people. I refer to the principle that the Government of the United States should do nothing which any other visible agency—State, city, town, corporation, or private individual—can do as well. This seems a strange principle to be enforced by the action of our Government in time of war, since the Government has a monopoly of that hideous activity; but this

war has brought out in a very striking way the fact that, when it comes to the pinch, the source of victory is in the personal initiative of each individual commander and private soldier or sailor. When all preparation is made, when all appliances have been perfected and brought together, in the particular thicket or mined strait in which the work of the moment is to be done, it is the perceptive power and moral resolution of the individual which commands success. In warfare as in industries, the automaton counts for less and less, and the thinking, resourceful individual for more and more. The automaton is the natural result of despotic institutions, civil and religious; the resourceful, initiating individual is the natural product of free institutions, under which the citizens are as little restricted as possible in the development and training each of his own will-power and capacities. To secure this fundamental advantage of free institutions, as many fields of activity as possible must be left open to the individual, and to voluntary associations of individuals. If the Government enters a field which individuals, or voluntary associations of individuals, could till, it diminishes by so much the range or reach of the great school of self-governing freemen, namely, the school of creative and constructive industry under liberty and with responsibility. Is it not a wonderful thing that the invention of more and more destructive weapons, like the long-range magazine rifle and the machine gun, which have made impossible close formations, and forced every modern army to imitate what used to be called Indian warfare, should bring out so strikingly, as this recent war has done, the immense superiority of the disciplined freeman to the trained automaton? A firing-line is now composed of detached men, each seeking cover at every moment, and all using smokeless powder, that the exact position of the line may not be revealed to the enemy one thousand or two thousand yards away. The enemy is invisible, and there is none of the excitement of personal encounter. The individual soldier is not supported on right and left by bodily contact with comrades, and the nearest officer may be a long way off. Under such circumstances each man must do his own fighting, and success depends on the courage, skill, and judgment of the individual soldier. The maxim, "In time of peace prepare for war," means, therefore, vastly more than it used to. It no longer refers chiefly to the

provision of vessels, forts, and weapons, but rather to the bringing up of generations of young men trained by school, college, political life, and the great national industries, to habits of self-direction and of disciplined co-operation. This bringing up is best secured under free institutions which leave everything possible to the initiative of the citizen.

This principle—that government should do nothing which any other agency can do as well—being admitted and established, the next question to be considered is whether the legitimate activities of our Government in time of peace, activities directed toward constructive and wholly beneficent objects, should not be increased. On this point I cannot help thinking that the lesson of the war is plain and convincing. It is undeniable that our people have rejoiced in the exhibition of power which the Government has given during this war. We have all derived great satisfaction from our Government's display of power, exercised with promptness, foresight, and the sagacious adaptation of means to ends. It is human nature always and everywhere to enjoy such success as the Government has won, even when it costs heavily in blood and money. To have the consciousness of possessing power, and to display the power possessed, is a national gratification. Now, this sort of satisfaction ought to be obtainable in peace as well as in war; so that the power of the United States, displayed in peace for ends wholly constructive and beneficent, ought to be in some measure comparable with the power the Government is capable of displaying for destructive ends in war. Charles Sumner's argument as to the comparative cost of the Ohio, a ship of the line, and of Harvard University—a comparison made in 1845—helped him to the wrong conclusion, that war was always dishonorable and always to be avoided, and that preparations for war were foolish and criminal. Nevertheless, the comparison was and is highly suggestive, and becomes more and more so as preparation for war and war itself grow more and more costly. Indeed, in one respect the recent war has made such comparisons more effective and interesting; for it has proved that the defense of coast cities and harbors is easier than we had supposed, since the strongest fleets have no formidable powers of offense against them. Comparatively cheap mines, protected by respectable earthworks on shore, cannot be successfully dealt with by any naval forces

yet devised. A navy without an army cannot make conquests; and the defense of all important points on a coast can be extemporized at moderate cost. Such comparisons make us desire that the steady energy of the Government for good ends in times of peace be made to bear a better comparison with its

immense energy in the spasms of war. How can the United States put forth during the long periods of peace a beneficent power comparable to the destructive power it wields in war, without violating the principle of leaving to its citizens every field of activity which they can till to advantage?

The Book of Job

By the Rev. Francis Brown, D.D.

[The Rev. Francis Brown, D.D., is Professor of Hebrew in Union Theological Seminary, and one of the editors of the Polychrome Bible. He is recognized both in this country and abroad as one among the first Biblical scholars of the new school. This article gives to the lay reader in a constructive manner an account of the Book of Job as interpreted by scholars of that school. It is a fine specimen of the *results* of the modern literary and independent study of the Bible. Such products of that scholarship as this are giving back to the non-professional reader books of the Bible which literalism has had the effect to close against him.—THE EDITORS.]

OMITTING chapters xxxii.—xxxvii., which are probably a subsequent addition, we have in chapters iii.—xlii. the controversy between Job and his three friends, in which the latter are silenced, followed by the colloquy between Jehovah and Job, in which Job is silenced.

What, precisely, is the subject of discussion? and what, precisely, is the result attained?

The subject of controversy between Job and his three friends is, the reason for Job's sufferings. The friends are men of distinct individuality, but they all represent one point of view. They have a definite, cut-and-dried formula for solving the problem of pain. God is just. He rewards the righteous and punishes the wicked. Hence, from the evident condition of men their character may be inferred. The prosperous are righteous, the suffering are sinful. Job's sufferings mark him as a sinner; his exceptional sufferings prove him an exceptional sinner. With skill, reiteration, and yet progress of thought, they make their argument and insist on their point.

Job repels their assertion and refutes their argument. He disproves their position that suffering is always due to the sin of the sufferer and proportioned to it, by adducing instances of the prosperous wicked. He rejects their application of the theory to his own case, with the firm declaration of his own uprightness, devotion to God, and habits, both just and gracious, of dealing with his fellow-men. There is immense disproportion

and incongruity between his character and his condition. In this controversy he is entirely successful. The friends are routed in argument, and have no more to say.

Their position is not peculiar to them. It is represented in other parts of the Old Testaments, in some beautiful and familiar parts, *e.g.*, the First Psalm; notably in the New Testament, where one aspect of it is rebuked by Jesus (Luke xiii., 5); in many subsequent periods, down to the present time. A great truth underlies it—that of the divine equity, and of the relation of character to destiny. That the righteous man receives present, external blessings is locally, occasionally, partially true. That he shall not suffer is ideal—is prophetic. But as a theory explaining the facts of human experience it is inadequate, and therefore, when baldly stated, or applied to all cases, false and cruel.

We must not judge these friends too harshly. Much seemed to them at stake. Their theory forced them into the dilemma: either the sufferer is sinful, or God is not just. They felt that everything was gone if their belief in the righteous, the equitable, God should go. Therefore the sufferer must be sinful. The less ready he was to confess his sin, the more obstinate and hardened a sinner he was. No doubt the application of this theory to the case of a personal friend was very painful. But a high necessity seemed to require it. Their very religiousness made it impossible to refrain from this personal application—a principle that has been illus-

trated by narrow and conscientious religious persecutors in all ages.

But they are worsted and silenced. Their theory is disproved. Their formula is shown to be inadequate and, when pressed, untrue. Their assumed orthodoxy does not stand the test of fact. Their position is negatived. We cannot infer personal sin from personal suffering, still less greatness of sin from an extreme of suffering.

But this result is negative simply. The question why good men suffer is not yet positively answered. Job has received no positive explanation of his own sufferings.

Nor is any such explanation given in the colloquy between Jehovah and Job, extending through chapter xlii., 6. At first sight these chapters seem wide of the mark. They do not take up, or discuss, still less settle, the question why Job has suffered and is suffering. The utterances of Jehovah are called out, not by Job's sufferings, but by what Job has *said*, under the pressure of his sufferings. He has challenged God. He has complained of God. He has accused God of being his enemy, of persecuting him. He has been presumptuous, assuming to pass judgment on God. He has been self-confident in the presence of God. It is this attitude of Job's mind to which Jehovah addresses himself. This attitude he rebukes. He lays stress on the divine greatness and unsearchableness, contrasted with the narrow intelligence, the puny strength, of man. Ignorant folly underlies the attempt to pass judgment on Jehovah. Ignorant and foolish Job has shown himself by the attempt. In magnificent irony—which one needs the context to bring out—Jehovah asks:

"Wilt thou also disannul my right?

Wilt thou condemn me that thou might be justified?"

The effect on Job is overwhelming. The self-asserting tone disappears. He bows in humility and awe.

"I retract [my words]," he declares,
"And repent in dust and ashes."

Still, however, there is no answer to the question why good men suffer, nor why Job suffers. In effect, this concluding colloquy asserts that Jehovah is supreme; he only knows the reason of things; man's duty is to bow before his awful majesty and inscrutable wisdom and be silent.

Another point of view is offered in the *Prologue*. There Job's sufferings are explained in advance, as a test of the genuineness of his goodness, the disinterestedness of

his piety. There Jehovah allows the adversary, who appears as a cynical public prosecutor, to send sufferings upon a righteous man, in order to the fuller exhibition of his righteousness. This is intelligible, as far as it goes. But it does not remove difficulty from the book. The difficulty that remains lies not so much in the fact that in the great speeches of Jehovah (chapters xxxviii.—xli.) no allusion is made to this test as the real reason for Job's sufferings, for it might be a part of the test that Job should not know the reason. The difficulty lies in two other points:

(1) The *Epilogue* contains no reference to the sufferings as a test, or means to the exhibition, of righteous character. The Satan does not appear at all in the *Epilogue*. The prosperity of Job is restored, it is true, and is greater than before his sufferings. But there is no hint that there has been a test, and that the test has been carried through to a satisfactory conclusion. Only indirectly can this be inferred, from the repeated statement that Job has spoken the thing that is right concerning Jehovah, and perhaps, also, from the reference to Job's prayer for his friends as the immediate occasion of the restoration of his prosperity. This lack of reference in the *Epilogue* to the essential feature of the *Prologue* is surprising.

(2) But there is a greater difficulty. *Prologue* and *Epilogue* alike differ from the body of the poem in that the latter represents Job as not maintaining, throughout, the character of submissive loyalty which the *Prologue* claims for him, and which the *Epilogue* seems to imply. Murmuring, outcry, impatience, revolt of mind and heart, not merely against the rough condemnation of the friends, but against the actual treatment of him by Jehovah, characterize his speeches in the controversy. Is this the attitude of the perfect man?

The question is not of *explaining* his outbursts. They are most explicable, most human. It is not whether *we* have the right to condemn him. Who of us can say that, with all our light and knowledge, under such sudden, repeated, overwhelming blows, we should not become more reckless than he? But surely the *ideally* righteous man will endure in patience the extreme of suffering! It would not be just to apply the highest standard known to *us*. Jesus in the garden, with all his burden, was the ideally perfect man. It would not be fair to measure

Job by him, though he be our pattern. But Jehovah has in the Prologue set his stamp on Job's perfectness. Language cannot be more explicit. And, in fact, as far as chapter ii., 13—the end of the Prologue—Job is wholly submissive. This shows that the writer has a conception of the ideal man in such conditions. But in chapters iii. ff. Job falls below this conception. Yet, again, from the Epilogue we should never imagine that he had done so, for Jehovah again stamps his approval upon Job's words.

It is such phenomena as these that have driven recent students to a view of the origin and structure of the book which will account for them. They are explained by supposing that there was current a story of Job including for substance our Prologue and Epilogue, with something between, differing from our chapters iii.-xlii., and probably much briefer. This represented the sufferings of Job as a test of his disinterested piety, his endurance of the test, and the restoration of his prosperity and happiness after the test was completed. The attitude of Job throughout was that still indicated in chapter ii.—of uncomplaining submission. The rôle played by his friends can only be conjectured, yet there is some probability in the conjecture. The fact that Job's wife, not he, is in the Prologue the unsubmitive one, and that in the Epilogue the friends are rebuked by Jehovah for not speaking of him that which was right, make the suggestion that in the original story the friends were unsubmitive in behalf of their friend—that it was *they*, not Job, who found fault with God—a plausible one. But this must remain an opinion. It is probable, also, that the original story contained toward the end some reference to the silencing of the cynical Satan, and to the manifest sustaining of the test by Job. We should thus have a consistent story, ending with poetic justice.

This story—on the theory—was taken up by the profound thinker and gifted poet who produced our Book of Job. In him the main concern is, not the demonstration of the hero's perfection, nor the exhibition of poetic justice, but the great moral problem, Why does a righteous man suffer in a world ruled by a righteous God? This poet's soul revolts against the popular orthodoxy which explains the suffering by the sin of the sufferer. He pictures his hero as revolting in like manner, and develops his controversy against it with wonderful psychological truth.

Even he, however, cannot solve the problem altogether. Of two things he is sure: (1) The superficial orthodoxy which he puts into the mouth of the friends is wrong and untrue; (2) the right attitude for the sufferer is one of humble submission.

Why could he go no further? Because there was no complete explanation attainable in the age in which he lived. The conception of a future life of compensation and fruition was not yet familiar. If the present text of Job xix., 26, 27, be approximately correct, the germ of such a conception appears in it; but it is, for the time, a single daring leap of thought, unrelated to the general theory of life. Shadowy, passive existence in the gloom of the underworld is the prevailing expectation of the book, as far as it looks beyond death at all. In that existence there was neither compensation nor fruition. Compensation is represented for the profound thinker who wrote the poem, as well as for the more simple-minded author of the earlier story, by the restored fortunes of Job's later years on earth. But compensation is secondary. The poet had, also, a very imperfect conception of God's plan for men, the place of suffering in that plan, and the consummation that is to be. His horizon was not wide enough, his perspective not long enough, to suggest a final explanation of pain. His conclusion, therefore, is not an intellectual answer to the question why good men suffer. He tried to make it so. He gave the best answer that could be given until life and immortality were brought to light by Jesus Christ. St. Paul had another outlook when he said: "Our light affliction, which is for the moment, worketh for us a far more exceeding and eternal weight of glory."

There is, however, another element in this earlier answer. Intellectually it is imperfect, but spiritually it is sufficient. The most effective answer is the *practical* answer, the answer of character. The argument ends with Job bowing in humility before the Jehovah who is so far above man in power and wisdom and righteousness. His rebellious thoughts have ceased. He acquiesces in God's will. The conclusion is not an answer to the question, Why? It is the character which is content without knowing why.

The process by which this result is reached is *disciplinary*. It is not much talked about; it is dramatically represented. To the many virtues enumerated in chapter xxxi. is now

added the crowning grace of humble trust in Jehovah. It is the perfect loyalty of the Prologue tested and tempered by discipline. After Job has long tried in vain to gain some satisfaction of mind by understanding, he at length gains it by submitting.

We understand some things better than this poet did or could. But even now profound grief and pain can be really allayed by no other path than that which Job at

length took, and our only advantage over him is that we have a deeper knowledge of God than was vouchsafed to him, because it has been revealed to us that, and in part *how*, all things work together for good to them that love God, and because the God to whom we submit, in whom we confide, is one who has lived among us and suffered for us, and forever shares our life, in the person of Jesus, our Lord.

Recent Grange Work in Michigan

By Kenyon L. Butterfield

A GENERATION ago the Grange movement swept through the West with considerable force. The ambition of the founders of the Grange was to gather into one organization, secret and fraternal in character, the masses of the farmers. An examination of the original declaration of purposes, still authoritative in the order, will show that the aims of the Grange were high, the plans intelligent, the scope broad, the purpose sane. Among other things, this declaration affirms that—

We shall endeavor to advance our cause by laboring to accomplish the following objects:

To develop a better and higher manhood and womanhood among ourselves. To enhance the comforts and attractions of our homes, and strengthen our attachments to our pursuits. To foster mutual understanding and co-operation. To maintain inviolate our laws, and to emulate each other in labor to hasten the good time coming. To reduce our expenses, both individual and corporate. To buy less and produce more, in order to make our farms self-sustaining. To diversify our crops, and crop no more than we can cultivate. To condense the weight of our exports, selling less in the bushel and more on hoof and in fleece; less in lint and more in warp and woof. To systematize our work, and calculate intelligently on probabilities. To discountenance the credit system, the mortgage system, the fashion system, and every other system tending to prodigality and bankruptcy.

We propose meeting together, talking together, working together, buying together, selling together, and, in general, acting together for our mutual protection and advancement, as occasion may require.

Apparently in working out these plans undue stress was put upon the material advantages that promised to accrue from this great banding together of farmers. Apparently, too, farmers gained the idea that the desired reforms, "the good time coming," would come more readily than proved to be the case. At any rate, a reaction set in, and

a decade ago found the Grange in the Middle West comparatively weak, a large number of the local Granges dormant, and general apathy prevalent among the membership. Moreover, the mercantile class had become estranged by the previous emphasis placed by the Grange upon avoiding middlemen's profits, and the public at large believed that the Grange was dead.

During these years the order had been introduced into the Eastern States. Profiting by the experience of their Western brothers, the Eastern farmers were very conservative in advocating the financial benefits of the Grange, building their hopes more largely on the educational and social advantages that might result. So far no serious relapse in the East has occurred, the Grange there seems to be growing in favor every year, and the States of New Hampshire, Connecticut, New York, and Pennsylvania are perhaps the strongest Grange States in the Union. Gradually emphasis has been laid upon the potential power of the Grange in shaping legislation favorable to the producing classes. Various plans of business co-operation have been cautiously tried, and to-day mutual fire insurance and co-operative buying under Grange auspices are recognized features of Grange work in the East.

This steady growth of the Grange in the East had its effect upon the West. The farmers here have taken fresh courage, have profited by the obvious lessons of the past, and it is safe to say that there is now in progress in the West a genuine revival in Grange work that is big with promise for the future social and material condition of our farmers. As an example of this new life, I desire to describe some recent Grange work in Michigan, largely because I am better

acquainted with it than with any other, and also because it possesses some features unique in organized work by and for farmers.

For many years the Michigan State Grange, at its annual gatherings, passed numerous resolutions expressive of the views of the membership relative to various questions, more particularly those concerned with State legislation. Unfortunately, as has often been the case with many similar organizations, these resolutions were not followed up by concerted and persistent work in the Legislature, and little or nothing was actually accomplished. Four years ago, however, it was determined to concentrate legislative efforts. Three measures were chosen for this purpose, and bills were drafted embodying the ideas of the Grange. The first of these was a bill revising and materially strengthening the laws prohibiting the sale of adulterated dairy and food products, also providing the machinery and the money for enforcing the laws. At this time Michigan was a "wide open" State in regard to pure-food legislation, imposing no restrictions to speak of, and failing to enforce those imposed. Although pushed as a measure of great importance to the farmers, this bill was in the interests of all consumers rather than in the special interest of a class of producers. The second measure called for an appropriation of \$5,000 per year for the purpose of holding annual farmers' institutes in every county in the State. This was distinctively an educational measure. Its passage meant the distribution, by inspiring word-of-mouth contact, and to all corners of the State, of the best agricultural information which the Agricultural College and Experiment Station had gained, as well as the diffusion of a knowledge of the best concrete results of scientific farming. For a farmers' institute is in some sort a traveling school. It is the "flying squadron" of the agricultural forces, with a "battery" of trained speakers—some of them college professors, some of them successful farmers—with a message of cheer and encouragement, and a fund of valuable knowledge. The third measure provided for the appointment by the Governor of a tax statistician, whose duty it should be to investigate the whole subject of taxation in the State. The Grange, reflecting the prevalent sentiment among the farmers, felt keenly the necessity for a revision of the Michigan tax laws; and the Grange was wise enough to know that no intelligent action nor perma-

nent reform could be secured without an adequate basis of knowledge of the actual facts relating to the effect of the present laws. In a spirit worthy of all praise, the Grange took the initiative in trying to secure this basis.

The measures mentioned were introduced into the Legislature of 1895. They were discussed in subordinate Granges, and petitions and letters poured in from all sections of the State. The Legislature was made to feel that the farmers were united in a manner that called for recognition. All these bills met with opposition, but all were passed practically as introduced. The result was a triumph for the Grange and a revelation even to the farmers themselves—an object-lesson in the value and power of co-operative endeavor. The measures were important to all farmers and to all citizens. They were not narrow nor iconoclastic moves; while conservative in temper, they were progressive in design.

The results of the laws thus passed were in the main satisfactory. In 1897 the pure-food laws were still further strengthened, and the Dairy and Food Commission is now making a gallant fight against dishonest goods. The farmers' institute appropriation was increased somewhat in 1897, and this popular form of agricultural college extension has assumed large proportions. Unfortunately, the work of the tax statistician was discredited, partly because of some patent errors in his work due to hasty computation, and partly through factional politics. But this agitation for tax reform has unquestionably prepared the way for the present fight which Governor Pingree is making, and the Grange proposes "to fight it out on this line." The significance of this whole legislative movement lies, however, rather in the method than in specific results so far achieved. The Grange knows its strength now, knows how to get what it wants. Nothing in the history of the State has so clearly shown the farmers in general their power and their duty.

Another line of Grange work which promises important results is co-operative purchasing. In the early days Grange stores were numerous in Michigan. Only a few now remain. The plan was not generally workable, and has practically been abandoned. Under the present arrangement the State Grange contracts directly with manufacturers and jobbers to furnish certain grades of goods at certain prices. The local (subordi-

nate) Grange makes the order directly to the house. Cash is paid for the goods, which are distributed to individual purchasers by an agent appointed by the subordinate Grange. There is no capital invested, and in these days arrangements for this direct dealing are easy to make. There are now some thirty contracts in operation, embracing numerous lines of farm implements, household supplies, and even staple groceries. The State Grange has been cautious in making these contracts, and the work has not in the least been "boomed," but a careful trial of nearly four years convinces all of the practicability of the plan. It promises to become, and indeed it has already become, a most important, although not a transcendent, feature of Grange work. The present State Master of the Grange, the Hon. George B. Horton, is largely responsible for this advanced work along legislative and financial lines.

A quite unique service rendered by the Grange of Michigan has been performed by the women. Some years ago committees on Woman's Work in the Grange were appointed by many State Granges, as well as by the National Grange. The specific work of these committees was, however, not very clearly defined, and the plan has not achieved much. In fact, the National Committee has been abandoned. But the Michigan committee had at its head a remarkably strong woman, Mrs. Mary A. Mayo. The State Grange of 1893, on Mrs. Mayo's recommendation, authorized this committee to seek to provide, during the following summer, a two weeks' outing in country homes for at least fifty children, working-girls, and women from the cities. A really great task was thus laid upon the committee. It was a new departure for the Grange. There were no precedents near at hand to guide. It brought a new spirit into Grange work, and, being thus new and untried, as well as lacking in appeal to any but the very broad-minded and the very large-hearted, it really was a bold venture. Besides, many farmers' wives already feel that their summer work is almost an intolerable burden, and it was to be expected that few would voluntarily assume extra cares. On the other hand, none of the cities of the State was properly organized for the purpose of securing suitable candidates for the outings thus provided. Moreover, there was no money at anybody's disposal.

But Mrs. Mayo's faith and genius were

equal to the occasion. She made the plans and carried them out. After the first year a federation of charity associations was formed in Detroit for the specific purpose of managing the city end of the work; the Detroit "Free Press" generously took charge of subscriptions, and each year several hundred dollars have been raised and expended in this work in the city of Detroit; a paid secretary and manager has attended to the correspondence, found those needing an outing, taken them to the trains, and received them on their arrival home. The railroads running out of Detroit have materially aided by granting free passes and reduced fares. The farmer hosts of these people have met them at the trains, and, after two weeks, taken them again to the station. The first year, 1894, 51 were given outings by this Grange Fresh-Air Work; in 1895, 178; in 1896, 274; in 1897, 204. To quote from the report of Mrs. Mayo in 1897: "The work has seemed small, and yet in the four years since it was organized we find that 707 have received the benefit of an outing, and 18 children from homes of squalor and poverty have been adopted into homes of thrift and comfort. This, of itself, is worth every effort that the work has cost."

Although the work has seemed small, it has accomplished much, and has attracted attention both because there is slight provision in Michigan for this form of charity, and because the initiative was taken by the farmers themselves. In spite of the burden to the farmers' wives of the added labor, the work has grown and is on solid ground. For those farm women who have taken part in the work contribute almost unanimous testimony to the fact that "it pays," and many families continue to open their homes each summer to these stifled city folk. The effect on the Grange at large has been wholesome, showing to many that the true work of the Grange is not a self-centered work, that it consists not solely in trying to achieve things for the material benefit of its members, but that its greatest power lies in the service it can be to the people of the whole State.

The Grange is doing an immense work. In Michigan alone there are over two hundred and fifty subordinate Granges, scattered all over the State, each holding meetings weekly or semi-monthly. At these meetings current questions are discussed with vigor and intelligence. Intellectually and socially the Grange is a veritable beacon light in the

farming communities. Through Grange influence the Michigan State Librarian has been enabled to secure an appropriation for the traveling library scheme—Michigan being the second State in the Union to adopt the plan—and many of these libraries are now

utilized by Granges. The work is being done quietly but effectually. The pessimist who predicts the permanent decadence of our farming classes must take into account the work of the Grange in at least delaying that fateful time.

Memories of Life in India

By an Octogenarian¹

I CAN hardly realize, until I go back in memory to my childhood's days, how many are the years that have passed since that last year of the century when my parents—a young English missionary and his wife, with their two little girls—sailed from their home in England to carry to the far-off heathen the message of our Christian faith. We must remember what such a voyage was in those days, and what an undertaking a voyage to India meant in the year 1799, before we can realize the courage and the fervent piety that filled the hearts and inspired the lives of those young missionaries. Carey, Marshman, Ward, and Grant were the first Baptist missionaries sent from England to India. My father, William Grant, fell a victim to the climate, dying of fever in one short month after our arrival; and my dear mother left us when my sister was nine and I was seven years of age. So we were left orphans under the care of the mission of which my father was a member when he died.

The Mission was situated at Serampore, a Danish settlement opposite Calcutta, across the river Hoogly, a branch of the Ganges; and here, besides their mission work, the missionaries carried on a school, where the orphan children were cared for and taught. According to the usage of those days, discipline was strict even to severity. We were trained to sit upright by the use of the backboard, and corporal punishment was inflicted for the smallest offenses or misdemeanors. We were, however, carefully instructed; and many a lesson there learned has proved of value to me in after life. Sewing, as we were taught, was a fine art—so exquisitely neat and beautifully placed was every stitch, whether in darning, plain sewing, marking, or embroidery. Instruction in penmanship

was also carefully given, and in all other departments the course of study did not differ materially from that in schools of later generations. So we were trained and taught conscientiously and carefully; but of tender parental care we, alas! knew nothing.

Losing my mother at so early an age, I can recall but few incidents during the seven years while I was still under her tender care; but of one or two events I do preserve a vivid remembrance. I was present at the baptism of the first native Christian received into the Baptist communion. He was a man in the employ of the missionaries, and his four little girls came regularly for my mother to teach them to sew. Their father, named Khristno, often came with them, and at such times used to carry me about in his arms, and made quite a pet of me, so that I called him "amar manoos"—my man.

Accordingly, when Khristno was to be baptized, I was taken to witness the ceremony, at which large numbers of persons were present. To this day I behold that scene, and recall my childish terror when I saw the good Dr. Carey, as he stood in the tank in the garden, immerse Khristno. I was in my ayah's arms, and, with piercing shrieks and outstretched arms, cried out in Bengali, "They are drowning my man!" My grief and fear were not calmed until Khristno emerged from the water safe and sound.

A far deeper tragedy still lives in my memory, as vividly to-day as when I witnessed it eighty years ago. The custom of the "suttee," or burning of widows, was, though frowned upon by the British Government, not yet pronounced illegal, and was still practiced. Serampore, as I have said, was a Danish settlement; and the Danish Government did not interfere with this rite. So this place was selected for its performance.

On the occasion I refer to the ceremony took place on the banks of the Hoogly, about a mile from the mission houses; and all the

¹ These recollections were gathered together by the author a number of years ago, and this fact will explain the apparent discrepancy between the use of the word "Octogenarian" and the dates given below.

missionaries, with their wives, were present to witness the sad scene. My mother took me—probably little realizing the terrible tragedy we were to witness. At the time we reached the spot the dead Brahmin lay at the water's edge, and near by was the funeral pyre. Relatives and friends were gathered around. Fagots had been laid crosswise until they were about a foot high; and as we approached, a man was engaged in pouring melted "ghee"—an oily substitute for butter—on the fagots. The widow, arrayed in a new "sari," a garment of muslin fresh from the loom, that enveloped her from head to foot, and wearing all her jewels, now came forward. As she drew near the edge of the sacred stream she took off her jewels, one by one, and threw them to her relatives and friends standing near. She then waded into the water, and, as is their custom when bathing, removed her garment, putting it on again before emerging from the water; and then, with her eyes fixed on the ground, she walked with hasty steps to the pile of fagots. In a moment she had stepped on to them and lain down. Her dead husband was then borne and laid beside her, more fagots were piled on them, and a near male relative applied the torch. Dense smoke and flames rose quickly, horns and trumpets were blown, drums were beaten, and shouts and cries filled the air. The smoke must soon have suffocated the poor widow, and the din was so great that no cry of hers could have been heard.

I remember no more. My poor mother fainted, and was taken to the shelter of a tree in the rear of the crowd, where she was kindly cared for, while I, beside myself with terror, ran from the place as fast as my little legs could carry me. I had often been shown pictures in a volume of Bunyan's "Holy War" of the tortures awaiting the damned in the regions below; and this scene presented to my childish fancy a realization of those pictures. So that, when I met some of my schoolmates in my homeward flight, I horrified them by crying out, "Oh, girls, I have seen hell!" I was sharply reproved for blasphemy, of which I need hardly say I was innocent; for it was a terrible reality to me, and a true picture of what I then believed I had actually seen. Is it strange that the impression left on my childish mind should have lasted in all its vividness for more than eighty years?

Other and pleasanter remembrances of those early days remain. Our life in the

mission school had few events of interest; but one occasion that I recall was always eagerly anticipated—the annual festival of the Hindu god, the great Juggernaut. Once a year the idol representing the god was drawn, in his temple, on a huge car covered with painted representations—which, fortunately, had no meaning to our innocent minds—to a distance of a mile or more, to visit his sister, represented, of course, by another idol. The car on which the temple rested was mounted on rough wooden wheels, and was drawn by means of strong ropes in the hands of hundreds of faithful worshippers. Throngs of natives assembled from far and near, and booths were erected after the manner of rustic fairs. On these booths toys, sweetmeats, cheap jewelry, etc., were displayed and sold; and we children used to save our "pice" (pennies) to spend at the fair. Juggernaut, after spending a week with his sister idol, was dragged home, to remain until his next annual visit.

Jugglers and snake-charmers furnished us an occasional source of entertainment; but, as their performances are well known, I will give only one experience of ours. So many snakes abounded in the grounds and gardens around the school and mission houses that our master was desirous of exterminating them, if possible. Accordingly, on one occasion when the snake men appeared with their huge covered baskets full of snakes, to give us an exhibition of their pets contained in these baskets, which were trained to dance to the music of a small reed-like instrument, he asked them if they could catch the snakes that infested our garden; and, on their professing their ability to do so, he engaged them for the task, agreeing to give them a rupee (then about fifty cents) for each snake captured. So the head man began to play on his pipe as he leisurely walked through the garden. The school-boys followed, and the girls stayed by the baskets, which were left behind. Gradually snake after snake came forth in the garden at the sound of the charmer's flute; large snakes and little snakes, fat snakes and thin snakes, old snakes and young snakes—all responded to his call; and as fast as they appeared they were captured, resistless, by the assistants of the head charmer. Finally, the supply seeming exhausted, and a pile of snakes lying on the ground as the result of their efforts, the schoolmaster called to the boys

to kill them at once. Imagine our surprise when the snake men begged and besought that they should be spared, prostrating themselves with their foreheads touching the ground in their piteous entreaties for the lives of their beloved reptiles. They declared that their business would be ruined if the snakes were killed. The big baskets were uncovered, and, lo! they were empty! These were all their own trained snakes, which had aided in the deception, crawling from their baskets unseen by us, and following the dulcet strains of the charmer's flute. I need hardly add that our gardens were as full of snakes as ever.

Jugglers and acrobats were frowned upon by our strict teachers, as savoring of worldly and forbidden pleasures; but of course we longed the more for this form of entertainment. And so on one occasion, when our grave guardians were temporarily absent, some native performers on the tight rope were admitted into the inclosure (compound, as it is called) within the gates, and the boys and girls joyfully assembled to witness the enchanting performance. All went merrily for a while, and we were in the full tide of enjoyment—a female performer was balancing herself on a tight rope, with a “culsi,” or water-jar, on her head, and another one resting on her hip—when our joy was changed to consternation by the cry that the master had arrived—was actually stepping out of the boat in which he had been brought across the river. The tones of his voice were soon heard, ordering the performers away, and demanding to know who had dared to disobey orders and admit them within the compound. But no one was found to plead guilty; for, at the first intimation of his approach, the audience, or rather the spectators, had disappeared as completely as if they had been shadows; and the “durwan” (gate-keeper) and “chokedar” (watchman) protested innocence, and could not or would not name the offenders. Nevertheless, the performers were summarily banished, and our frolic was ended.

When I was about fourteen, I took an ever-memorable journey. I am afraid I was an unruly and unmanageable child, full of health and spirit—too often the spirit of mischief—and so it came about that I was sent at this time for discipline to my stepfather, who was then at the Court of the famous Begum Somru, at Sardhana. He was there as the tutor of her grandson, preaching also, and

carrying on the mission work as far as possible. In those days—it must have been in the summer of 1813—railroads were unknown, and our trip was for a large part of the way by boat. It was arranged that I should travel under the care of a friend who, with her family, was about to return to her husband and home in Agra.

Our equipment consisted of two boats, drawn by men (a dozen or more) who walked on the shore of the river pulling a strong rope, and who, beginning their labors at daylight, continued their wearisome task until the shades of evening fell, when they “lay to” for the night. Occasionally, when there was a slight breeze, a mast was erected and a sail spread; but this was not often. I ought to explain that the foremost boat, or “budgerow,” was occupied by the family—including myself, of course—and was followed by the “cook-boat,” where our supplies were kept. At the hours for meals the “cook-boat” was drawn up alongside of the “budgerow,” and the meal was served, as a number of servants accompanied our party.

Our progress was slow, for the banks were often steep and the course of the river was very winding. So that it would sometimes happen that we had gone but a short distance, although traveling laboriously all day; for we found ourselves not infrequently at night so near the spot at which the last night had been passed that we could walk there in a few minutes. And so we wound our slow length along for about six weeks. The monotony of the journey was relieved by an occasional stop of a day or two at stations on the route. In this way I visited friends at Berhampoor, Patna, Futtighur, etc., finally leaving the boats at Cawnpore, that city so sadly known in later years for one of the horrors of the terrible “Indian Mutiny.” We were detained at Cawnpore for several days, awaiting our conveyances, which consisted of two elephants, three palanquins, two or three bullock-carts, and half a dozen tents, with the necessary attendants, bearers, and drivers. Reversing the order of travel on the river, when we were moving all day and resting at night, during this part of the trip we started about five in the afternoon and traveled all night, so as to avoid the heat, which was intense. The conveyances were divided, a portion taking the tents, supplies, etc., and arriving at the next stopping-place in advance, so as to be in readiness for our party when it should arrive. The younger

members of the party were usually assigned to take their places on the elephants' backs; and glad enough were we, at the end of the night, to dismount from that uncomfortable position and rest; for the monotonous rocking motion is most wearisome. Accompanying the weary rocking motion there was no lullaby; but in the dense woods through which we passed we heard from time to time the howling of wild beasts disturbed in their lairs, or the screams of the apes, of which the trees were full, and whose anger was vented in this manner at our approach. Some of our attendants always preceded us, bearing huge torches to light us on our way, and to insure our safety by scaring away the beasts that infested our path. If my memory serves me rightly, we occupied about a week traveling in this manner from Cawnpore to Agra, where we remained for a month and visited many places of interest. One incident of our night journeys I must not omit to mention. On two occasions we crossed considerable streams, borne safely over on the backs of the elephants. At first we were terrified at what seemed to us insecurity, but the motion was so steady, and we seemed so secure, that on the second occasion we trusted our huge bearers; and no mishap occurred on either occasion to reawaken our fears. But it was a strange and memorable experience.

During our stay at Agra we visited the celebrated Moti Masjid, or Pearl Mosque, said to be the most beautiful mosque of Indian Mohammedan architecture. The building is raised on a terrace, and is almost entirely composed of white marble. But Agra is even more famous for the Taj Mahal. The building is of white marble, with four tall minarets of the same material—one at each corner. It is an early example of that system of inlaying with precious stones which became characteristic of the style of the Moguls after the death of Akbar. All the spandrels of the Taj, all the angles and more important architectural details, are enriched by being inlaid with precious stones—such as agates, jaspers, blood-stones, and the like. These are combined in wreaths, scrolls, and frets, as exquisite in color as they are beautiful. It is said that twenty thousand workmen worked steadily for twenty-two years to complete the structure.

After this we stopped for a short time at Delhi before proceeding to our destination at the Court of the Begum Somru in Sardhana, where, as I think I have already said,

my stepfather was, in addition to his mission work, to be the tutor of the Begum's grandson, or rather the grandson of her husband, Somru.

The Begum was an independent sovereign, under the protection of the King of Delhi, and was as noted for her talents as she had been for her beauty; and her history, as told to us, was remarkable and romantic. She was a native of Cashmere, and had come to Delhi as a dancing-girl. She had many admirers, among whom was a European adventurer known as Somru Sahib, who, having won the favor of the King of Delhi, was granted the province of Sardhana, with the title of Rajah. Fascinated by the beautiful Cashmerian dancing-girl, Somru married her; and she took the title of Begum. She soon gained complete ascendancy over her husband, and at his death he bequeathed to her all his property and the command of his corps of sepoys. It is told of her that more than once, mounted on her Persian thoroughbred, she led her men into action under a heavy fire; and their devotion to her was enthusiastic.

Her charms, as described at that time, were matchless; and the native poets sang of her beauty as wonderful. She spoke Persian and Hindustani fluently, had delightful manners, and conversed admirably; but, with all these personal attractions, her character was cruel and detestable. Among the many tales of her cruelty, it was said that, if one of her servants displeased her, she would order his nose and ears to be cut off in her presence, while she placidly smoked her hookah. The story was also told us, when we were there several years later, that, in a fit of furious jealousy against one of her nautch-girls, she had the unfortunate victim buried alive, and slept that night over the spot where she was buried.

The Begum was said to have attracted another adventurer like Somru, but he finally married a beautiful slave-girl; but, though she tried to make him get rid of his wife, he was not to be won. And the Begum's charms were on the wane, so she turned to another adventurer—for there were many of them in those days. He was an Italian, and seems to have gained an extraordinary influence over her. She soon married him, and placed him in command of her armies; but he was a man of such imperious and arrogant spirit that he soon estranged her officers, and the spirit of mutiny was roused, while her deposition was declared. She was captured while

endeavoring to escape in her palanquin. Her husband could not reach her; and she, rising in her palanquin, drew a poniard and stabbed herself, falling back to all appearance dying. But it was only a scratch; and she made the red betel-nut, which she was chewing and allowed to drip on her dress, give the semblance of blood.

She gradually resumed control of her sepoy, and her power in her kingdom seemed complete at the time we were at Sar-

dhana—about 1813 or 1814; but the famous Begum Somru was no longer beautiful. I remember her as immensely stout, for her flesh seemed to hang from her—a fat old woman, no trace of the fascinating dancing-girl. Her eyelids overhung her eyes so as to close them; and she had them looped up with a slender gold hook and chain, fastening them to the front of her turban. Her dress was magnificent, and, on occasion of a state reception, gorgeous with jewels.

A Visit to Alaska

By Amory H. Bradford

THE wisdom of Mr. Seward in negotiating the purchase of Alaska is no longer a debatable question. A far more practical inquiry on the part of thousands now is, Why did he not also devise some plan by which the rich gold-fields of the Yukon should be under American jurisdiction? We are not now troubled because Mr. Seward bought too much territory, but because he bought too little. The Alaskan gold-fields are chiefly in British Columbia, but the best means of access are over the passes from waters belonging to the United States.

In writing of Alaska the temptation to speak of the unsurpassed and almost unequaled scenery is resistless. In so much of the world as I know there is nothing to compare in grandeur and beauty with the scenery which meets the Alaskan tourist at every turn of his way. Even Norway has nothing so grand. In the not distant future when steamers shall enter the deep fiords and steam close to the precipices which are now seen only from a distance, the number of visitors will greatly increase and the common verdict will be, "Nothing like it elsewhere in the world." At present the steamer is never out of sight of mountains from three to ten thousand feet high. They rise abruptly from the water, and from most of them the snow never entirely disappears. Mount Baker is variously estimated at from 10,800 to 14,000 feet high. The snow-line is lower than on the Swiss mountains, and the whole mighty mass from base to summit is clearly visible as the voyage northward begins. From that time onward glaciers, mountains, fiords, forests, awful precipices, and waters of all colors from deep green to turquoise

are never out of sight. A fair criticism on the Alaskan scenery is that there is too much of it. Alaska is so full of glories that the memory can retain vivid impressions of but a fraction of what is seen. One illustration will suffice. It is sometimes imagined that the Muir Glacier, which is the largest usually visited by tourists, is the largest in the world. On the contrary, on the same bay are ten other glaciers all as large as the Muir, and one which is as large again, while two hundred and fifty miles from Sitka, near Mount St. Elias, is one with a frontage on the sea of twenty-five miles. But the natural wonders of the Territory have been so often described that I will pass directly to the people and institutions.

The white population of that part of Alaska which belongs to the United States is found chiefly in four small towns, Fort Wrangel, Juneau, Skaguay, and Sitka. Of these Sitka is the capital, the oldest, and the most beautifully located.

Those who have thought of Sitka as out of the world, and pitied its inhabitants, may spare their pity. It is much like a New England seaport village, only with a beauty of location such as few cities or towns anywhere possess. The white people are as cultivated and fine appearing as are found on the Atlantic seaboard, and their social life, I am informed, is delightful. I heard a singularly fine-appearing young woman, who had just gone to Sitka as a bride, say to a friend who was returning to her old friends in Philadelphia, "Tell — that they may spare their pity, for I do not need it." The other places named are all typical frontier mining towns. Wrangel once had importance—and may have again—as the begin-

ning of the Stikeen route to the gold-fields. It is chiefly built on piles; its buildings are of unplanned boards, and it has the general appearance of having sprung up in a day. But, like all Alaskan towns, it has a glorious location. The metropolis of the territory is Juneau. It seems to have a future. It is near to mines permanently productive, and is built on a hillside, at the foot of lofty and ominous mountains. My inquiry as to the population raised the answer, "About thirty-five hundred now; in the winter there may be fifteen thousand"—that meant when the miners and prospectors are driven in by stress of weather. Great interest attaches to Skaguay because it is the chief starting-point for the gold-fields of the Yukon. Fifteen months ago there was no town there. Now there are about four thousand people. In another year there may be a population of twenty thousand, or the city may have withered like Jonah's gourd. Considering the swiftness of its growth, the place seems like a miracle. It has many large buildings, but most are rough, unpainted, rudely put together, while the majority of the people live either in tents or log cabins. But it is hazardous to attempt to describe such a town, for a month may alter all the conditions.

In these four small cities, if they may be given the name, almost all the white population of Alaska at some time during the year may be found. Here come all classes of people. Harvard and Yale men in the mad struggle for gold jostle elbows with old miners from Montana and California and with adventurers from many lands; while beautiful women with grace and refinement may be seen on the same streets with the vilest of their sex who have hurried there to ply their unholy traffic. At Skaguay I met two old men both going over the trail. One was sixty-five. He was taking over four tons of eggs, which he expected to sell at eight dollars a dozen. The other was seventy-two. He was going to prospect for gold. He was an old miner, and the passion was on him. I wondered if some day his unknown bones would not be found among those of the three thousand horses which are lying unburied between Skaguay and Lake Bennett.

At Skaguay now and then rude forms of justice are used, but, so far as I heard, always in the interests of order and the common welfare. Just before I reached there a desperate gang under the lead of a notorious

ruffian named "Soapy" Smith had committed a peculiarly atrocious robbery. The better class of the people called a meeting, and Smith, while trying to force his way into the building, was shot and killed, but not until he had mortally wounded one who was trying to prevent his entrance.

It is well not to be too hasty in our judgments of what is called violence in such regions, where there are practically no law and few officers of the Government. Now and then the better class of people in those districts seem to ignore law; in reality they are using the only means within their reach for preserving order and promoting the common welfare.

A question in which I was much interested concerned the work of the missions. Are they succeeding or failing? One class of persons insist that they are a miserable failure; that they make the Indians dissatisfied and give them nothing in return. I have studied the missionary problem abroad long enough to know that those who so cavalierly dismiss the missionary and discredit his work usually know nothing of either.

What the missionaries have achieved fills the brightest page in the history of Alaska. All others have gone there for selfish purposes; they have sought wealth, and have had as little care for the natives as for the rocks or the rivers. The schools are nearly if not quite all missionary schools; the hospitals are missionary hospitals. Two names are conspicuous in the story of missions in Alaska; namely, Sheldon Jackson, lately Moderator of the General Assembly of the Presbyterian Church of the United States, and William Duncan, an Englishman who began his unique work among those Indians now about thirty-eight years ago. So far as I could learn, the largest and most efficient missionary service in Alaska is being done by the Presbyterians, although other denominations are well represented. At Juneau the Episcopal church, under the pastorate of the Rev. Mr. Beer, has a building that is a credit to the city. There also the Rev. L. L. Wirt, a Congregational minister of singular ability and practical wisdom, has undertaken a kind of institutional work which is greatly appreciated. He has had the vision to see that the Pleasant Sunday Afternoon movement in England is well adapted to places like Juneau. His success has vindicated his wisdom. I never heard a finer compliment paid to any

one than a man in Wrangel paid to the Presbyterian missionary and his wife at that place—the Rev. Clarence and Mrs. Thwing. The man piloted me to their house, and while doing so told me something of his own sad, wayward history, incidentally indicated what the missionaries had done for him, then, opening the gate for me, said, “I cannot look that little woman in the face,” and, turning, hurried away. Such men, who have been reminded of their old homes and of a life they have never entirely forgotten, have only grateful words for the missionaries. The names of Sheldon Jackson and William Duncan, unless I am greatly mistaken, will be remembered longer in that land than the names of any other men who have ever lived there. The schools, church, museum, hospital, at Sitka will long keep green the memory of Jackson, on whom the General Assembly conferred no added honor when it made him its Moderator; while the story of Metlakatla and William Duncan’s work for the natives there is one of the brightest pages in missionary history. I will give a brief sketch of these two schools. The one at Sitka has academic and industrial departments for boys and girls. All are taught not only to read and write, but also some trade so that they may be self-supporting. Then the young men of the schools usually marry young women of the schools, and they settle near by. Thus it happens that many of the pleasantest homes in Sitka are owned by those who have been educated there. The hospital, the training-schools for nurses, the industrial schools, all show that the enterpriser is practically administered as well as wisely planned.

About thirty-eight years ago a young Englishman went to Alaska hoping to do something toward uplifting and evangelizing the natives. He entered into their life, became one of them, taught them Christianity, and also the arts and industries of civilization. They had their own church, their schools, their homes, their factories, their society. Knowing the weakness of the people, Mr. Duncan omitted wine from the observance of the sacrament.

A few years ago an Anglican clergyman of more zeal than wisdom appeared on the scene and undertook to overrule Mr. Duncan. The latter, anxious only for the welfare of his poor people, knowing how insidiously intemperance works, and fearing interference in the future, moved his whole company of

about eight hundred natives to Annette Island, which was set apart for them by President Cleveland. Their former home had been in British Columbia. The New Metlakatla is a part of the United States. There these people, under their faithful leader, have once more erected schools, a church, homes, industries, that would be a credit to any land, and there Mr. Duncan continues his beneficent ministry. Answer enough to the inquiry as to whether missions in Alaska have failed is the simple question, “What about Metlakatla?”

The mountains of that country seem to be filled with gold. Almost every other man one meets is a “prospector.” The one word heard everywhere is “prospect;” but, after all, for most there is disappointment. One wise man said to me, “Yes, there has been much gold brought out of the Yukon, but not as much as has gone in.” The boom at Skaguay seems to have come to a temporary halt, to say the least. Yet on the steamer by which I returned was one man with \$30,000, another with \$21,000, and more than \$100,000 in all. There is gold there, no doubt, but in the future only the few can hope to find it, and the best claims are very already taken. Since my return several large sums have been brought out, and that and the close of the war may start a new influx to the region.

Of the future of Alaska it is not difficult to speak. It will be a paradise for tourists, a constant resort for miners, fishermen, lumbermen; but it will never be thickly populated, never have agricultural wealth, and for years to come will not have anything like a stable and progressive civilization.

Just now it needs more men of character, more families, more who will seek to uplift and ennoble. I met as beautiful and accomplished women, as noble and earnest men, in Alaska as I have seen in many a day, but as yet they are too few to exert a controlling influence. Alaska has great and inexhaustible forests, waters teeming with the wealth of the seas, scenery unsurpassed in the world, and some time she will have also a finer and better social and political life than is possible under existing conditions. It is doubtful, however, if that better time will come until the Government at Washington devotes more time and disinterested ability to the proper management of the internal affairs of that great Territory.

Books and Authors

The Building of the British Empire¹

These volumes tell of the laying of the foundations of an empire "that clips the earth to-day with a belt of English speech." Those foundations were laid and that empire built up by the nation as a whole. Our author does well at the start to instance the statesman who, deprecating the influence of the public in public affairs, expressed the wish that matters might be left to "the officials;" nevertheless, the official is one who is obliged to put his conscience in the hands of his chief, and of conscience his chief may be destitute. The English Empire has not been established thus, nor thus maintained.

Mr. Story points out what even students of history are liable to overlook—that the building of the Empire, as we now know it, may be said to have begun with Queen Elizabeth's accession. It was in the reign of Elizabeth's predecessor that England's last foothold on the Continent was wrested from her; with this severance the solid fortunes of England had their beginning in the necessity of expanding elsewhere. Added to this was the mighty influence consequent upon the dissolution of the monasteries, the disappearance of the old nobility, the discovery of America, the doubling of the Cape of Good Hope, the revival of learning, the invention of printing and of gunpowder. Yet these things often seemed to affect the world at large more than England; the English were still, for the most part, "coarse, brutal, and illiterate;" they were curtailed in resources and humiliated by defeat. Never was a sovereign better suited to a people and to lead them to empire than Elizabeth; she was "brave, frank, and outspoken, yet hard-headed and practical in the affairs of everyday life." As a proof, we read that a greater number of men of the highest endowments were attracted to the public service during her reign than during that of any other English sovereign—save perhaps the one who now wears the crown. There is, indeed, no parallel to the potency of Elizabeth's reign until we come to that of Victoria; our author cleverly adds that a female sovereign is content to do less governing than a male; the

legitimate energies of the people have in consequence less check put upon them.

Who made the Empire? Not the Burleighs and Bacons so much as the Drakes and Howards. Hence we have here an account only of those practical folk "who did the traveling for the concern, who stirred up the business, and made the firm known and respected all over the world." Literature—though, more than any single influence, says Mr. Story, it has helped "to make the people of these islands one people"—is but lightly touched upon in these volumes. So also with religion, except in so far as it influences material progress. The account is generally a capital one, and should inspire us to read and read again the descriptions of society found in the works of Froude, Green, Harrison, and Traill.

To the American these volumes are of peculiar interest; first, because of their excellent recapitulation of our history as it has affected England, and, secondly, because of the interesting comparison between the beginning of England's empire and our own. Both had their rise in the conquest of Spain.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending September 2. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGIOUS AND THEOLOGICAL

The fourth volume of the translation of Dr. Harnack's *History of Dogma*, completing Volume II. of the original, constitutes Volume IX. of the Theological Translation Library series. It covers the history of the Christological and Trinitarian controversies, from the Council of Antioch in 268 to the Sixth Council in 681 at Constantinople, and the subsequent "classical Christology" of John of Damascus. It is interesting to note Dr. Harnack's opinion that one of the "most serious consequences" entailed by the adoption of the Nicene Creed was "that from this time onward Dogmatics were forever separated from clear thinking and defensible conceptions, and got accustomed to what was anti-rational." That this opinion is, as we think, a case of the *post hoc propter hoc*

¹ *The Building of the British Empire*. By Alfred Thomas Story. Two Volumes. G. P. Putnam's Sons, New York. \$3.

fallacy will probably be admitted by some well-known Unitarians, who do not object to the strongest anti-Arian phrases of the Creed, if permitted to define them in their own way. (Little, Brown & Co., Boston.)

Heavenly Lights is the title in English of a volume of sermons by the Rev. George H. Filian, an Armenian minister residing at Eastern Parkway and Crescent Street, Brooklyn, whose portrait forms the frontispiece. It enjoys the unique distinction of being the first volume of sermons ever printed in modern Armenian text. Two sermons in English at the end of the volume enable one who cannot read Armenian to judge of the rest, as good Christian teaching. There are a good many Armenians in this country. There is an Armenian church in this city, in the chapel of the Adams Memorial Church, East Thirtieth Street. There is one in Worcester, Mass. Mr. Filian has printed his book at his own cost, and is distributing it freely among his countrymen. (American Tract Society, New York.)

A prize of \$600 from the "John C. Green Income Fund" was lately awarded to the now published work entitled *The New Citizenship: Christian Character in its Biblical Ideals, Sources, and Relations*, by Samuel Zane Batten. The justice of the award will be readily admitted, for it is difficult to imagine a better-wrought work on this subject. Wide reading, deep thinking, and high aspiration blend in it to make a strong and stimulating impression. Mr. Batten, who is not only an esteemed pastor but an active and leading citizen in Morristown, New Jersey, practices as he preaches, that politics is the science of social welfare, and patriotism is a passion for the higher interests of the people. His contention is that every legitimate secular interest is among God's interests, and therefore a sacred thing; that in a man's daily work his divine calling is found, whose end is in the transformation of daily work into eternal character. Pithy sayings and pat quotations light up his course of thought, which is given in an attractive table of contents. (The American Sunday-School Union, Philadelphia.)

Meet for the Master's Use, by the Rev. F. B. Meyer, of London, a small volume containing eleven addresses given at various places in this country, will interest those of our readers who wish to know what the "Keswick teaching" is, of which their author is an influential exponent. A booklet from

the same publishers contains eight *Select Northfield Sermons*, by R. E. Speer, H. W. Webb-Peploe, Andrew Murray, A. J. Gordon, and other well-known speakers at Mr. Moody's conferences. *Fellow Travellers*, illustrated, from the same house, is the story of the forty thousand miles' journey round and about the world recently made for the advancement of the Christian Endeavor cause by the Rev. Francis E. Clark, D.D., President of the World's Christian Endeavor Union. It is not only interesting as an account of persons and things worthy of mention, but also of practical value as an incentive to the spirit of Christian service. (The F. H. Revell Company, New York.)

By *The Hittites and their Language*, Lieutenant-Colonel Conder, R.E., has enriched the student of Oriental archæology with the fruits of ten years' further research since his last publication. Until recently, our knowledge of the Hittites was limited to the vague references found in the Old Testament. It is now known that from the dawn of history till about 1700 B.C. they were the ruling power in western Asia, and were not finally overthrown till about a thousand years later. It is also known that they were a Mongolian race, a branch of which effected a lodgment as far west as Italy, where they appear as the Etrurians. Their characteristics survive in the modern Turk, in whose dogged nature, says Colonel Conder, "we find the same qualities which enabled the Hittite kings to oppose both Egyptians and Assyrians for nearly a thousand years." In the hieroglyphic characters of this interesting race we seem entitled to recognize the parent of our alphabet. It is the merit of Colonel Conder's researches to have lighted up the history of early Asiatic civilization. (Dodd, Mead & Co., New York.)

In Answer to Prayer, a collection of nine short papers by Ian Maclaren and others eminent as clergymen and laymen in the Established and Free Churches of England, with a tenth by our own Dr. Cuyler, is a volume to be commended, especially to those of our readers who write to us of their difficulties on this subject. From Dr. Horton, of London, who recognizes specific cases of answer to prayer in his own experience, we quote the following: "The truth is, all the threads of good which run across our checkered society, all the impulses upward and onward, all the invisible growths in goodness and grace, are answered prayers."

Some of the experiences related by Dr. Watson (Ian Maclaren) read like the "cases" investigated by the Society for Psychical Research. He infers that "people may live in an atmosphere of sympathy which will be a communicating medium." If this be so, regardless of mundane limits, then there is a basis for answer to prayer through the operation of natural law. Here Dr. Horton's suggestion is in point: "Prayer is to me the quick and instant recognition that all law is God's will and all nature is in God's hand, and that all our welfare lies in linking ourselves with His will, and placing ourselves in His hand, through all the operations of the world and life and time." (Dodd, Mead & Co., New York.)

NOVELS AND TALES

In *A Creel of Irish Stories* Miss Jane Barlow, the well-known author of "Irish Idylls," has gathered half a score of tales full of Celtic humor and rich with the pathos which is so constant a factor in Irish peasant life. The first of the group is entitled "The Keys of the Chest," the chest being a great square stone dropped in prehistoric days from a passing ice-floe, and thought by the dainty daughter of a once prosperous house to contain the stores of silver plate which had really been sold to provide her with comforts. (Dodd, Mead & Co., New York.)

The People of Our Neighborhood, by Miss Mary E. Wilkins, is the third volume of the Ladies' Home Journal Library of Fiction. It contains short sketches of typical characters in an old New England village, such as "Timothy Samson, the Wise Man," "Little Margaret Snell, the Village Runaway," and several others. There are vivid descriptions of a quilting bee, an apple-paring bee, and the Christmas Sing. Miss Wilkins writes with the same appreciation of the New England character which is so marked in "Pembroke" and "Jerome." The book is charmingly illustrated by Alice Barber Stephens, and daintily bound in green cloth. (Doubleday & McClure Company, New York.)

The Golden Maiden is a volume of Armenian folk-tales and fairy stories collected by A. G. Seklemian. They were gathered direct from the rude and ignorant peasants of Armenia, and are presented without addition or embellishment. The stories are of interest for the similarity which they show to English and German fairy tales. (The Helman-Taylor Company, Cleveland.)

Klondike Nuggets, by E. S. Ellis, is a story of the adventures of two boys in their search for gold under the guidance of an old forty-niner. The dangers and hardships of the journey are easily surmounted, and they return safely, possessed of immense wealth. There is, of course, a villain in the plot, who is brought to justice by the heroes. The story is, on the whole, tame, in spite of the adventures which the young miners pass through. (Doubleday & McClure Company, New York.)

The story entitled *The Lady of Castell March*, by Owen Rhoscomyl, finds a quite or almost novel field for the fiction of adventure in Wales in the sixteenth century or thereabouts. The author's name indicates that he is a Welshman, and he has evidently made a study of the conditions of life in Wales and its border warfare—things little known to readers generally, although they are quite familiar with the equally romantic but altogether different conditions of that period in Scotland. No one can accuse this story of lack of plot; indeed, it has almost too much. It fairly revels in fighting, imprisonment, abduction, feuds, and blood-letting generally. It must be added that the interest is sustained from beginning to end, and that those who love the romantic and adventurous side of fiction will greet in Mr. Rhoscomyl a new master of the art. (The Doubleday & McClure Company, New York.)

TRAVEL

It is impossible, in writing of the book entitled *Through China with a Camera*, by John Thomson, F.R.G.S., not to speak first of the illustrations. The author lays special stress on them himself in the title and introduction and occasionally in the narrative. These pictures are wonderfully fine photographs taken by the author in his various journeys through China, sometimes under exceptional difficulties, and developed by the wet collodion process, which added greatly to the difficulty. Finer examples of amateur photographic work (if it is fair to speak of Mr. Thomson as an amateur) we have rarely if ever seen. We understand from the preface that this book has been previously published, in part at least, in a more costly form. The present volume itself is a model in typography, in the printing of the pictures, and in all external aspects. When we come to the text of the book, we find it well worth reading. In these days when the vivisection

of China is going on under our eyes, we cannot know too much about the strange people of that immense country. Mr. Thomson has the merit of knowing his subject thoroughly, and of reporting exactly what he saw; he has the defect of recording details and personal experiences which are not of consequence to the general reader. The book is an admirable supplement to Dr. Williams's "The Middle Kingdom," but by no means equals in breadth of treatment that standard work. (Dodd, Mead & Co., New York.)

Mr. G. W. Stevens is one of the most vivacious of English journalists. His book on "The Land of the Dollar," which recorded his impressions in America at the time of the last Presidential campaign, had a wide reading, and was keen as well as good-natured. Equally readable is his just-published book, *Egypt in 1898*, made up, we judge, of letters to English papers written last winter. Those chapters of Mr. Stevens's book in which he describes the present position of England in Egypt—how England came to be there, what she has done, what she might do if other Powers, and particularly France, did not oppose her, and what are the relations between the Egyptian nominal rulers and the British in real power—form far the best part of the book. (Dodd, Mead & Co., New York.)

Military Europe. By Major-General Nelson A. Miles. (Doubleday & McClure Company, New York.) The personal observations of Major-General Nelson A. Miles during the Græco-Turkish hostilities of 1897, the Queen's Jubilee in England, and the annual autumn maneuvers of France, Germany, and Russia, have given him a valuable addition to his knowledge of the methods of modern European warfare. He has endeavored to share with us the benefit of his experience by writing this handsomely illustrated volume. In view of our campaigns in the Philippines and West Indies, this work is very timely, and it is certain to be of unusual interest to the American public as a means of comparing our military methods with those of the other great powers.

HISTORY AND ECONOMICS

The second volume of *The Historical Development of Modern Europe*, by Professor Charles M. Andrews, of Bryn Mawr, begins with the apparent triumph of reaction which followed the revolutionary movement of 1848-49, and continues the narrative until

the year 1897. His method of treatment, it will be recalled, is not chronological but topical, and his work is a series of masterly essays upon the establishment of the Second Napoleonic Empire, the causes and consequences of the Crimean War, the restoration of Italian unity, the rise of Prussia and the establishment of German unity, with a review of the political events which are not yet worked out, but furnish the problems now dividing political parties in Europe. These essays are in no sense disjointed members. They are parts of a living whole. Professor Andrews's work, while not one of research into the original records from which the authoritative histories of particular countries must be drawn, is far more than a compilation of the best work done by specialists in the different countries. It is a philosophical survey of those things in the history of modern Europe which have really shaped present conditions, and, by reason of its sense of proportion and lucid style, is a valuable contribution to historical literature. (G. P. Putnam's Sons, New York.)

The Problems of Modern Industry, by Sidney and Beatrice Webb, is a collection of magazine articles by the best thinker and the keenest observer connected with the Socialist movement in England. The work is almost equally divided between Mr. and Mrs. Webb, the latter contributing papers on "The Jews of East London," "Women in the Factory Acts," "How to Do Away with the Sweating System," and "The Relation between Co-operation and Trade-Unionism," and the former papers on "Women's Wages," "The Regulation of the Hours of Labor," "The Reform of the Poor Law," "The National Dividend and its Distribution," "The Difficulties of Individualism," and "Socialism True and False." The essays treat of things that are vital from beginning to end, and on the side of keenness of observation and thoroughness of investigation leave little to be desired. Their chief weakness is on the philosophical side, and comes from the fact that the authors are pre-eminently Socialists instead of plain men and women in sympathy with all the aspirations of the working classes for their betterment. Any reform, such as Peasant Proprietorship, or even Labor Co-partnership, which does not aim directly toward State Socialism, but rather toward the betterment of conditions on individualist lines, is rejected by the authors as a blind alley into which the currents of reform must

not be diverted. It is not in this way that social reform has advanced in the past, and it is not in this way that we are to expect advance in the future. On the contrary, what is best in Socialism, by securing equality of opportunities, tends to strengthen what is best in individualism; and what is best in individualism, by training the individual to manage his own affairs, fits him for citizenship in a co-operative commonwealth. These truths, so obvious to dispassionate students of social reform, are beyond recognition of those who, like Mr. and Mrs. Webb, have narrowed themselves by the Socialist creed. (Longmans, Green & Co., New York.)

Mr. Thomas G. Shearman's *Natural Taxation* has been rewritten and enlarged. A long review of this work was printed in The Outlook of October 24, 1896. (The Doubleday & McClure Company, New York.)

MISCELLANEOUS

There is something humorously incongruous in the beautiful form in which are published Mr. George H. Ellwanger's *Meditations on Gout*. Equally humorous, many will think, is the amount of space devoted to the desirability of curing gout by the use of wine. In fact, a great part of the book is taken up with a discussion of what particular wines may or may not be used by the gout-afflicted patient. No doubt our prohibition friends would find a short answer to the question. It is rather difficult to know when Mr. Ellwanger is serious and when he is quaintly ironical, but it must be admitted that he has gathered about a somewhat unattractive subject not a few interesting and entertaining literary reminiscences. (Dodd, Mead & Co., New York.)

Great Words from Great Americans, edited by Paul Leicester Ford, is a well-chosen collection of our best historical papers, including the Declaration of Independence, the Constitution, the Inaugural Addresses of Washington and Lincoln, the Farewell Address of the former and the Gettysburg address of the latter. The volume is fittingly illustrated by portraits of the great statesmen of the Revolutionary epoch, and a few of our most famous historical public buildings. (G. P. Putnam's Sons, New York.)

Songs of Action is a volume of poems by A. Conan Doyle concerning war, hunting, horse-racing, and the life of the sailor. The poems are well worth reading, and many of them have a swing and rhythm which are

very inspiring. Among the best in the book are "Cremona," which tells of the gallant defense of a fortress by six hundred Irish troopers against the entire Austrian army, and "A Lay of the Links," which will stir the blood of every true lover of golf. (Doubleday & McClure Company, New York.)

History in the Kindergarten is the title of an illustrated kindergarten exercise in pamphlet form, for which the Patria Club awarded a prize of \$50 to its author, Mrs. H. W. H. Greene. It is recommended both for home and school use, and especially to Sunday-schools, for promotion of an intelligent and conscientious patriotism. (The Patria Club, New York.)

A new and revised edition has been published of Professor Woodrow Wilson's *The State*. It is quite unnecessary to point out that this book has long since been recognized as authoritative, and as of remarkable intellectual grasp. In its present form it is eminently adapted for use in colleges. No student of contemporary history and of the philosophy of civilization should leave the book unread. (D. C. Heath & Co., Boston.)

Into an oblong volume called *Life's Book of Animals* there have been gathered a great number of comical pictures relating to the subject indicated, from the pencils of Mr. E. W. Kemble, H. Johnson, Dan Beard, and many others. (The Doubleday & McClure Company, New York.)

No scientific name of the century (except that of Darwin) is likely to be remembered with more appreciation than that of Alfred Russel Wallace. Dr. Wallace is still, though an old man, strong intellectually, and his contributions to popular science are always worthy of careful consideration. In the book called *The Wonderful Century* there has been collected a group of such popular scientific essays. In this combined form the work presents an interesting review of the scientific achievements of the century, with a glance at some of the failures. Many will be surprised to find that Dr. Wallace regards vaccination as one of the failures, and argues in this belief through one of the longest of these chapters, which he entitles "Vaccination a Delusion." Other failures recorded by Dr. Wallace are "Phrenology," "Hypnotism" (in part), "Militarism," and the "Demon of Greed." A few of the other topics treated specifically relate to labor-saving machinery, the conveyance of thought, photography, chemical discoveries, geologi-

cal theories, physiology, and evolution and natural selection. The author's final conclusion is that this century has witnessed an unprecedented advance in both material and intellectual directions, and that it has thus prepared the way for a marvelous new century of progress and knowledge. (Dodd, Mead & Co., New York.)

Although there have been scores of books about Richard Wagner, his life, musical theories, and philosophy, there is still room for that which the author, in humorous exaggeration, terms "the thousand and first" book on the subject. This is Albert Lavignac's *The Music-Dramas of Richard Wagner, and his Festival Theater in Bayreuth*. Professor Lavignac occupies a chair in the Paris Conservatory, and is eminently qualified for musical analysis. Moreover, he has derived important material, not only from previously published works, but from sources very near to Wagner himself. He modestly states his aim as being to furnish a practical guide to Bayreuth, but his book is really much more than that. Professor Lavignac takes up, one by one, the Wagner operas and analyzes them minutely as to plot, characters, interpretation, and music. The analysis of the music is particularly full and illuminating. (Dodd, Mead & Co., New York.)

Literary Notes

—Sir Charles Gavan Duffy is writing another volume of reminiscences dealing with the last twenty years of his life.

—Mr. H. G. Wells, the author of "The War of Worlds," "Wheels of Chance," and other successful novels, has been seriously ill.

—A correspondent of "Poet-Lore" writes that, though Mr. Ruskin is living in retirement and nothing has come from his pen for some time, the demand for his books is increasing.

—Mrs. Julia Ward Howe's volume of reminiscences, to be published soon, will be accompanied by a volume of her poems, partly selections from former collections and partly verses which have not before been published. It is to be entitled "From Sunset Ridge: Poems Old and New."

—A Scottish weekly with a large circulation lately asked its readers to determine who are the six greatest living British authors. The following is the result, the names being

given in the order settled by this plebiscite: (1) Mr. J. M. Barrie; (2) "Annie S. Swan;" (3) Mr. Hall Caine; (4) Mr. Conan Doyle; (5) Sir Walter Besant; and (6) "Ian MacLaren." "A curious list, truly," comments the London "Academy," "so far as regards most of the names; especially since the voters were not restricted, as might be supposed by glancing at the result, to writers of fiction."

—A writer in the New York "Times" again raises the question whether, when Tennyson in his "Maud" wrote the lines,

The broad-brimmed hawker of holy things,
Whose ear is stuffed with his cotton, and rings
Even in dreams to the chink of his pence,

he meant John Bright. Mr. C. A. Vince, in his "John Bright," intimates that this was the poet's intention. This aspersion on Tennyson Mr. Joseph Temple, in "Literature," denies. Tennyson wrote to Dr. Mann: "I am really obliged to you for defending me against the egregiously nonsensical imputation of having attacked the Quakers and John Bright," and, again, he says, "I did not know at the time that he was a Quaker."

Books Received

For the week ending September 9

- A. C. ARMSTRONG & SON, NEW YORK
Paton, Rev. James. *The Story of John G. Paton*. \$1.
THE CENTURY CO., NEW YORK
Woolsey, Theodore S. *America's Foreign Policy*. \$1.25.
CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.
Fairhurst, Alfred. *Organic Evolution Considered*. \$1.50.
E. P. DUTTON & CO., NEW YORK
Ogden, Ruth. *His Little Royal Highness*. \$1.25.
Chance, Mrs. W. *A Book of Cats*. \$1.
GINN & CO., BOSTON, MASS.
Alcestis of Euripides. Edited by Herman Wadsworth Hayley. \$1.60.
Shelley, Percy Bysshe. *Select Poems*. Edited by W. J. Alexander. (Athenæum Press Series.) \$1.25.
D. C. HEATH & CO., BOSTON, MASS.
Goldsmith, Oliver. *The Vicar of Wakefield. Notes and Introduction by William Henry Hudson*. 50 cts.
THE MACMILLAN CO., NEW YORK
Rowndell, First Earl of Selborne. *Letters to His Son on Religion*. \$1.25.
Sadler, Rev. M. F. *The Acts of the Apostles*. \$1.50.
The Modern Reader's Bible. St. John. Edited by R. G. Moulton. 50 cts.
Gray's English Poems. Edited by D. C. Tovey. \$1.10.
J. S. OGILVIE PUBLISHING CO., NEW YORK
Musick, John R. *Lights and Shadows of Our War with Spain*.
THE PILGRIM PRESS, CHICAGO, ILL.
Thurston, I. T. *A Frontier Hero*. \$1.25.
Jerome, Harriet Louise. *The Gap in the Fence*. \$1.25.
FLEMING H. REVELL CO., NEW YORK
Speer, Robert E. *Missions and Politics in Asia*. \$1.
Paton, Dr. John G. *An Autobiography*. Edited by His Brother. Vol. III. 50 cts.
Dixon, Rev. A. C. *Lights and Shadows of American Life*. \$1.
CHARLES SCRIBNER'S SONS, NEW YORK
Stories by Foreign Authors (Italian, Polish, Greek, Belgian, Hungarian). Each 75 cts.
Meredith, George. *Beauchamp's Career*. \$1.50.
Meredith, George. *The Adventures of Harry Richmond*. \$1.50.
Stapfer, Edmond. *The Death and Resurrection of Jesus Christ*. \$1.25.
Riley, James Whitcomb. *A Child-World*. Vol. X.

The Religious World

The Issue Defined

According to the "Christian World" (London), the drift of recent communications to the British press indicates that the confessional is to be the main point of controversy in the struggle between the Protestant and Catholic parties in the Church of England. Our correspondent "Anglicanus" (August 20) dwelt upon the "vital" distinction in this point between the Roman and the Anglican view, the former regarding confession as obligatory and necessary to salvation, the latter as helpful but optional. In this he was correct, but it is precisely here that the transition to the Roman view appears to have been made by a strong party among the Anglican clergy. The evidence of it abounds. Young people have been required to go to confession as a condition of being admitted to confirmation. The Holy Communion has been denied to the dying who refused confession except to God. An applicant for the post of organist could obtain it only by promise of going to confession. Many similar cases are reported. The Rev. Arthur Robins, rector of Windsor, widely known and highly esteemed, declares in a letter to the "Times" not only that confession has been made compulsory and coercive, but that it is appallingly increasing, though "of all the curses of Popery the crowning curse." He writes that there are a good many penitents nowadays who have found themselves piously shorn by their [spiritual] directors of much of their property, and left to muse in their credulity upon the sacrifice of their substance and the loss of their peace. It seems clear to us that this is the point where the anti-Romanizing party can make the most hopeful resistance to the "lawlessness of the clergy." It seems also most strange that the introduction of the confessional has gone on "by leaps and bounds," as Mr. Robins affirms, without any serious check from the bishops. Furthermore, it would seem from the tone of the printed correspondence that small reliance is put in any relief by episcopal prohibitions, and that the threatened appeal to Parliament to control the disorder in the State Church is not regarded with much hope, except as leading to ultimate disestablishment through the demonstrated incapacity of Parliament

to regulate matters of religious belief and practice.

A Bishop Against Ritualism

The Bishop of Liverpool has been speaking in strong language against ritualism. We quote from a summary of his letter:

He defines lawlessness as "things said and done in many churches irreconcilable with the Book of Common Prayer," and he says every clergyman at his ordination solemnly promised to use the form prescribed in that book, and none other. This lawlessness, he is prepared to admit, arises from excess of zeal, and not with deliberate intention to injure the Church. Nevertheless, he requests his clergy to loyally abstain from those things that are illegal, and others objectionable and dangerous. He condemns the use of incense, lighted candles when not required for giving light, sacrificial vestments at Holy Communion, catechisms teaching Mariolatry to children, prayers for the dead at Holy Communion not enjoined in the Book of Common Prayer, and habitual auricular confession either as a condition precedent to Holy Communion or as tending to promote the highest spiritual life, as condemned by the Lambeth Conference of 1878. He also condemns the use of the "reserved sacrament" for invalids, the public celebration of the Lord's Supper with less than three persons to communicate with the priest, and the use of the word "mass" in giving notice of Holy Communion. Finally, he desires that any proposed variation in, or additions to, the ordinary services of the Church may be submitted, before they are used, for his consideration and approval.

This utterance has drawn forth a very strong protest from the Rev. John Wakeford, of St. Margaret's, Liverpool, who goes so far as to say that "there lies across the episcopate an indelible stain of complicity with the Antichrist."

A Great English Preacher Here

The Rev. John Clifford, D.D., is the most eminent Baptist leader in the world, and among Nonconformists of Great Britain few, if any, of any denomination are more deservedly prominent. He is pastor of the Westbourne Park Church in London, which is both a church and something like a university. Dr. Clifford is much interested in the movement for the federation of the Free Churches, and has already been President of the Congress of Free Churches. As an orator he is impassioned and singularly eloquent, but his eloquence is that of solid thought and earnest conviction rather than

of mere sentiment. He is greatly interested in all social questions in London, and perhaps more than almost any man now before the public deserves to be called the Tribune of the People. Dr. Clifford has come to this country on an exchange of pulpits with the Rev. Dr. Lorimer, of Tremont Temple, in Boston, and will remain here about one month. He ought to be heard in New York on the great subject of the federation of the churches.

Dr. Charles A. Berry

The Rev. Charles A. Berry, D.D., of Wolverhampton, has a host of friends on this side of the Atlantic, and they will be glad to learn that he seems to be slowly regaining his health. He has been suffering from a general nervous collapse which has been seriously complicated with certain organic difficulties which have caused him much pain and his friends great uneasiness. At last reports he was at Keswick, in the Lake District, where he was to remain for some time. No man since Dr. Dale laid down his work is perhaps quite so distinctly a leader in his denomination (Congregational), and no man of any denomination is more missed when he fails to appear on public occasions.

New York Disciples of Christ

The thirty-seventh annual Convention of the New York Christian Missionary Society and Ministerial Association was held at the One Hundred and Sixty-ninth Street Church of the Disciples of Christ, New York City, August 29–September 2. Forty-five churches from various parts of the State were represented, about fifty ministers being present. The Ministerial Association occupied the first day and evening, discussing such themes as "The Preacher's Personal Preparation," "Perils of the Modern Preacher," "Modern Books of Value to Preachers," "How Best to Evangelize the Great Cities," and open parliaments on "Pastoral Work," "How Best to Reach the Unsaved Masses—Methods," etc. The Missionary Convention proper covered two days, devoting time to the consideration of State evangelism, Sunday-school work, Christian Endeavor interests, the work of ministerial relief, symmetrical Christian education, American missions, and foreign missions. The Rev. Benjamin L. Smith, Corresponding Secretary of the American Christian Missionary Society of Cincinnati, made the addresses for the General Board,

and, with his full knowledge of the United States as a mission field and his pungent power as a preacher, he stirred up the Convention to great enthusiasm. The Rev. W. J. Wright, of Washington City, made an appeal for the cause of world-wide missions, appealing to the highest motives—the love of Christ. The reports show that the State work is prospering, there having been a net gain of a little more than seventeen per cent. in the number of disciples in the State during the past year. Several new missions were opened during the year, and other fields will be entered soon. The Christian Woman's Board of Missions, which occupied one day, reported by far the best year in the history of its work in the State, having raised more than \$2,500. The Board supports a number of orphans in India, besides giving generous help to the National board.

The Resignation of Dr. Ecob

The Rev. J. H. Ecob, D.D., of the First Congregational Church in Denver, Colo., has resigned his pastorate. Like many others, members of his family have found the high altitude too trying, and he has decided to return to the East. During his brief ministry more than one hundred and fifty members have been added, and the church has resumed its former position of leadership in the city and denomination. Dr. Ecob is not only a champion of municipal righteousness and an earnest advocate of the federation of the Churches, but one of the most remarkable preachers of the country—a real spiritual prophet. He ought not long to remain without a worthy position for the use of his really unique gifts.

The Returning Ministers

As usual, many ministers have been taking their vacations in Europe. Several have appeared with more or less frequency in the pulpits of churches in England. Among those whose names we have observed are Drs. Washington Gladden, Reuben Thomas, George F. Pentecost, George C. Lorimer, and S. G. Smith. Dr. Gladden always receives a warm welcome in England, and this year has been using his time in helping to promote Anglo-American good feeling. We quote as follows from "The British Weekly":

American preachers in London are outspoken in declaring their country's good feeling towards England. Few, however, have gone so far as Dr. Gladden in the selection of a text. He chose the words of Ruth to Naomi: "Thy people

shall be my people, and thy God my God." He expressed his fervent wish that the two countries might stand together for peace and justice and liberty, so that our adversaries might think twice before striking. All through the recent period of the triumph of American arms her ministers in England, at least, have steadily maintained their cry of peace.

Not Mustered Out Yet

It is far from the truth to suppose that the return of regiments and ships from war indicates that the work of the Army and Navy Christian Commission is at an end. With the cessation of hostilities there comes a relaxation, a release from tension, which is full of danger to men morally. Never in camp or regiment was the Commission more needed than in this time and atmosphere of moral peril. But, more than this, armies of occupation will be required in Cuba, Porto Rico, Hawaii, and the Philippines. The naval forces, among whom a most encouraging work is being done, are not likely to be materially lessened. All these facts present new and weighty responsibilities to those whose kindly co-operation and financial support have made possible results which have been attested by enthusiastic commendations accompanied with generous contributions. No less an authority than ex-Governor and General James A. Beaver, of Pennsylvania, says: "A personal inspection of the means and methods employed by the Commission leads me to the conclusion that never before has work of a similar kind been done with the same thoroughness and with such practical and far-reaching results." Nearly \$50,000 have been expended. The single item of stationery supplies for the camps is nearly \$1,000 weekly. The field is still needy, and the organization to do the work is ready with its men and machinery. Checks and orders should be made payable to F. B. Schenck, Treasurer, 3 West Twenty-ninth Street, New York City.

For Church Union

A circular of the "Association for the Promotion of the Unity of Christendom," whose headquarters are at 1 King Street, Westminster, London, records a gain of 494 members during 1897, of whom 314 reside in this country and 27 in Canada. This Association is simply for united prayer for the reunion of Christendom, the sole obligation undertaken by its members being the daily use of a short form of prayer for that object to-

gether with the Lord's Prayer. The Revs J. H. Knowles, of New York, W. C. Clapp, of Philadelphia, and A. J. Arnold, of Media, Pa., are named as the honorary secretaries for the United States, which is referred to in the circular as "the United States of North America," a peculiarity which might lead one to suppose the writer a Spaniard rather than an English churchman.

A Comparative View

The "Churchman," with a view to promote missionary enterprise among Episcopalians, recently published some statistics of interest in a comparative view. Its figures, drawn from the official reports of the various bodies, show that "the Congregationalists, for every 3,597 communicants, have one American missionary in foreign fields; the Presbyterian Church, North, one for every 4,252; the Baptists, North, one for every 6,134; the Methodist Episcopal Church, one for every 15,008; the Protestant Episcopal Church, one for every 23,545." To this the "Churchman" adds: "We find that the Congregationalists, for every 31 ministers, have one American minister in the foreign field; the Presbyterians, North, one for every 32; the Baptists, North, one for every 52; the Methodist Episcopal, one for every 83; and the Protestant Episcopal Church, one for every 167." In our opinion, whatever lesson may be drawn from these figures would fall short of the truth were it not added that those who are credited with doing more than others assert as strenuously as any that much more needs to be done, and could be, were the need duly appreciated by those who have the means to supply it.

American Board Meeting

The formal notice of a meeting of the American Board at Grand Rapids, Mich., will be found in another place in this issue of The Outlook, and from it can be obtained detailed information as to railroads and hotel accommodations. This will be the eighty-ninth meeting of the Board. Its session will open at Grand Rapids, Mich., on October 4, not, as has been somewhat widely but erroneously stated, on October 11. In many ways the indications are that the meeting will be interesting and important. The sermon will be preached by Dr. Meredith, of Brooklyn. A large attendance of the corporate and honorary members, and especially of the pastors, is earnestly desired.

Letters on War Questions

Who is Responsible?

To the Editors of The Outlook:

I trust that the general demand for investigation of army mismanagement may attain its end. Let us know the whole truth. But it does not seem to me just, in advance of investigation, to lay the bulk of the blame on General Alger and his department. They are by no means the only men in sight who *may* be to blame. I have a distinct recollection of reports, indorsed by the department, made to Congress by the commanding general of the army, earnestly recommending enlargements and improvements of the military arm of the Nation. These recommendations, as I remember them, were conservative in matter and moderate in tone; but in Congress they received scarcely a hearing, and from a very large part of the press either indifference or condemnation. Journals of high repute, which would not have despised expert opinion in any other department, dismissed these expert opinions as due to the spirit of militarism, which was at variance with the true interests of the Nation. They argued wisely about our unlimited resources in men, which would make any serious invasion by a foreign power impossible. They did not count the cost to the brave men on whom they relied; they did not see, what we now know so well, and doubtless our generals knew before, that at the outbreak of a war lack of proper preparation, proper organization, and a sufficient number of trained men may work more havoc with our troops than the bullets of the enemy. It may be said that we had many men of military training. Why did they not prevent the cruel blunders of our camps and of the Santiago campaign? The answer is that the charge of the newspapers, that for political reasons incompetent men were given positions in the department when competent men were available, *may* be true. On the other hand, it may not be true, or only partly true. The breakdown *may* have been from the fact that the available men of military training were altogether overdriven. The army was suddenly increased tenfold, and the work of the department perhaps to an equal extent; but it is not possible for a man who is already giving a fair day's labor to increase that labor tenfold. Other men, probably not trained, must

come in and do a large part of the work. And if that is the true explanation, Congress and the leaders of public opinion are the responsible parties. They had abundant ground for a different course, for long ago Washington charged the Nation to prepare for war in time of peace.

WILLIAM FORBES COOLEY.

Littleton, N. H.

[This would be quite just if the Secretary of War had recognized that there had been mismanagement and called for an investigation before public indignation forced him to. But when he avers that "every effort has been made from the beginning to furnish every camp with all appliances called for," the country has a right to hold him responsible for the bad conditions which he denies and refuses to inquire into.—THE EDITORS.]

Investigate First; Condemn Afterwards

To the Editors of The Outlook:

I am a pleased reader of The Outlook. Have read and solicited for it without reward, or wish thereof, simply because I thought that by inducing persons to read it I would be doing them good. I have, however, been pained at the tone of your later issues, in your, as it appears to me, unjust criticisms of the War Department. It appears to me that you do not fully comprehend the magnitude of the work so suddenly thrown upon it. It appears to me that your course is far from the wise one. We all have reason to believe that our army has not been supplied as promptly as we would wish, and evidently not as promptly as the War Department would desire. But the unreasoning and unreasonable criticisms are creating a feeling in the minds of some of those who have friends in the service that is far from wholesome, as was very significantly evidenced by the threats against the life of the President.

The Eighth Ohio is from this section of Ohio, and the Colonel is a resident of Wooster, as is Company D of that regiment. We expect the company and the Colonel home on Monday next. Colonel Hard is one of the kindest men I ever knew. I have known him all his life, and if I had been asked to name a man of our town who would be the kindest to the men of his command, without

any hesitation I would have named Colonel Hard; yet, under the excitement created by unjust attacks, made and repeated by papers which should be careful and conservative, some of his friends fear that on his arrival with his regiment he will, by some person thus wrought upon, be insulted, and that may end in a tragedy. Persons not acquainted with the movement and management of armies, or with the absolute necessity of discipline therein, fail to comprehend the task of the persons in command. As your own correspondent, Kennan, who was not controlled by the War Department, is now home sick, how can you blame the Department with the sickness and suffering of the National soldiers?

ISAAC JOHNSON.

Wooster, Ohio.

[We do not wonder that men were taken sick at Santiago. We wonder that the Secretary of War should not be able to utilize to better advantage the generous provision made for them, and should not even see that they have not been cared for. The correspondent of *The Outlook* was not left to sicken and die uncared for.—THE EDITORS.]

Why Not Use Our West Pointers?

To the Editors of The Outlook:

Has not the organizing of the volunteers for the late war taught us a lesson? There has been one grand rush among the political hangers-on to secure commissions for themselves or their friends, and, as usual, the commissary department has been unloaded upon, with the worst results. Why not avail ourselves of the trained men from West Point? Stop one minute and see the absurdity of a comparison between the regular and volunteer troops. On the one hand we have trained men of war educated in the most modern military science, even down to the lieutenants of a company with many able captains of forty, who have spent half their life in military work; and these trained men have under them trained troops, hardened and well educated as to all the duties of the private and "non-com."

On the other hand, we have men, from lieutenants to colonels, who know no more about war than what they have picked up at the armory club-rooms, or read up in some manual. These men are clerks, merchants, lawyers, and at times, in the higher commissions, Assemblymen and Senators, all good men in their places, but absolutely devoid of any knowledge of the science of war.

And what are the men under them? Even counting in State troops, they are, as a rule, like a flock of sheep compared with the regulars; and these undrilled men are to be drilled and made into soldiers by men even less fitted for their position than the privates themselves!

Some one will immediately say that the war of '61 produced good soldiers under just such conditions as I am arguing against. Yes, we succeeded in getting good soldiers in the late war, but only by two or three years' hard service in the field. But many a war has been fought and ended in quarter that time, and that is what I am coming to. Now then, why not let us have the services of our trained men from West Point, by taking the captains and lieutenants from the regular army, and placing them in charge of our regiments and battalions at least, though from our present small army it would be impossible to fill the company commissions; but these company officers in the State troops are probably the best qualified of any of the volunteer officers, and if placed under regular army officers would without doubt do good work. Then in the regular army the vacated commissions could be filled by raising men from the ranks, as there are a great many sergeants in the regular army who could give the average captain of State troops many points. Of course among these citizen soldiers there are grand exceptions, but still they are exceptions, and rare ones. Considering the peculiar make-up of the Rough Riders, it would probably have been difficult to find a more capable leader than Colonel Roosevelt; but, then, that is one of those exceptions. In fact, the great mass of volunteer line troops would be much better off and much more valuable with trained army officers than officered by Assemblymen and lawyers. Even though they are brave, still they are untrained, and as we go to the expense of maintaining a military school, which I am informed ranks with the best schools in Europe, why, then, in the case of war, should we not make the very best use of these trained men? Of course in the Cuban campaign the war has been carried on practically by regulars, as but three volunteer regiments took part at Santiago. And why not have at least three such schools as West Point, with the second in the Middle States, and a third on the Pacific coast, or increase the present school to three times its present capacity? As the graduates from

this school are all capable civil engineers, there would be no trouble in disposing of the excess of graduates over vacant commissions in the army, for the men in excess could be placed in the United States Engineer Corps, and the Government would always have at hand a sufficient number of trained men to completely officer a large volunteer army.

WILLARD D. LOCKWOOD.

Rochester, N. Y.

Let Philanthropy Accompany Justice

To the Editors of The Outlook:

Though not at all in sympathy with the blithe manner in which you would have our Nation dance into the complications of territorial expansion and stoop to the low plane of international squabbles, confident of our ability to settle them justly when we cannot even purify our own politics or feed and care for our own army, I have still enjoyed and benefited much by your excellent publication. And I hope that when I am able to renew my subscription you will have swung back from your present position to one even higher than that which attracted me before the war, and that you will not again make such a curious and unscientific statement as the following: "It is to the Old Testament that we mainly look for light on problems of national and organic life; to the New Testament for light on the life of the individual." In other words, we are to follow one guide as a Nation and another as units of that Nation. In private matters Christ is to rule, but in a large and world-wide way we must put aside the Prince of Peace for Moses and Rome.

Why should not some of "our" islands be sold to England, whom we can trust, and the millions so obtained be used to wisely help and educate all whom we have conquered?

What thing more glorious could our country do, after a war whose motive was love and sympathy for oppressed humanity, than to put into the hands of Miss Barton, and people of her stamp, a great sum, sufficient to secure health, strength, and ability for self-support to every native of Cuba, Porto Rico, and perhaps even the Philippines; and to give into the hands of our greatest and noblest educators another sum so that they can establish educational institutions of the highest order, both manual and intellectual, for the people we wish to help? On such a physical foundation as the first fund would create, whatever mental ability the natives have could be fully developed by the second, wisely

used, and we would soon see Spanish grandees sending their sons to Cuba to be educated. When we have settled our new annex governments and decided the fate of Cuba, is there any reason for supposing that the natives will fare better than our own Indians, whose wrongs still shame us? Not government, but protection against political bandits, is the need everywhere. This protection lies in the full development of all our faculties, in education, in Christianity. Let America not stand for war, nor for governmental wrongs, nor even for commercialism; but let the Statue of Liberty truly represent our country.

CLARENCE S. MOORE.

Andover, Mass.

Thank You!

To the Editors of The Outlook:

I have just been reading the article entitled "The New Monroe Doctrine." It is by far the ablest and most luminous that has yet appeared on this burning and difficult question. A copy should at once be sent to President McKinley, the new Secretary of State, and each member of the American Philippine Commission. The writer of that article ought to be a member of the Commission.

JAMES M. ANDERSON.

Duluth, Minn.

The Open Door to Goods Does Not Necessarily Involve the Open Door to Men

To the Editors of The Outlook:

In an editorial article on the "Monroe Doctrine" in the August 27th number of *The Outlook* you say, "The interests of America demand for the people of China an opportunity for free development." Also, in same article, "Wherever the American flag goes and carries with it the supremacy of the American Nation, it must carry with it the 'open door.' It must mean, not schemes to enrich ourselves at our neighbor's expense, not peculiar privileges and special monopolies for Americans, but a free field and no favors."

This is good, excellent. But what about that law that shuts the door in the Chinaman's face when he undertakes to come into the United States to earn a living? Is that just, righteous, or consistent? I am quite sure what your answer will be to these questions, and that you think as I do, that this law was made by knuckling politicians to gratify socialistic demands of a selfish class of workers, themselves mostly foreigners,

though nominally Americans. Is it not about time that protests against this law were kept up until it is repealed, and the Chinaman has the same rights in this land that we are demanding in his?

FRANK VAN DOORN.

Rochester, N. Y.

Then Open All the Doors

To the Editors of The Outlook:

Your article in the August 27th number of The Outlook entitled "The New Monroe Doctrine" refers to the "New Imperialism" as though it were a policy about to be, or already been, indorsed by the United States, or at least, if this article is pertinent to the situation, it may be assumed that the United States is in the position to carry with its rule the "open door," etc., therein advocated.

Are there any grounds for such an assumption? Is it reasonable to assume that the United States, which dwells within closed doors, will allow them to be open in dependencies, whose infant industries will surely need as much highly protected fastening as is accorded ours in their second childhood? The fact is that our Government has no formulated imperialistic policy, and the tendencies are that the selfish protectionism which is the "will of our people" will allow no doors to be opened in Cuba and the Philippines which do not open our way.

FRANK S. WILCOX.

Lynn, N. C.

Notes and Queries

NOTE TO CORRESPONDENTS.—It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.

The Outlook has often spoken plain words to those who conceal property or fail to report it correctly for taxation. Will it kindly give an opinion as to what is right in the following case? A woman, past middle life, owns a house which is taxed at a valuation of \$2,500. The rate of taxation in the city is \$20. Thus she pays a tax of \$50 on her real estate. She also has \$5,000 so unusually well invested that it brings her \$380 a year. This is all she has to live on. The money is placed in taxable securities. Of these she has made no return. She has never evaded, misrepresented, or prevaricated, because she has never been asked anything about her personal property by those who execute the law. She has simply volunteered no information. Should she return this property for taxing, her tax bill would be \$150, after paying which she would have \$150 to live on. What is her duty? Should she

report, and reduce herself to very straitened circumstances? Or is she justified in thinking that the \$50 she pays on her real estate is her share of the city expenses, and that she is justified in accepting the leniency with which the law is executed? Should she at a sacrifice withdraw her funds from the excellent investment and purchase government or other non-taxable securities, the interest on them is so low, and the expense of change so great, that her circumstances would become even more embarrassing than if she paid tax on all her property. She wishes to do right, but the manifest injustice of a law that robs a poor person of half her small income, or prevents her doing the best she can for herself, makes it difficult for her to decide. We see Italy condemned for taking forty per cent. out of the living of the poor. How is America better?

A READER OF THE OUTLOOK.

Where the furnishing of information to tax officials would lead to such taxation as the public would consider oppressive, it is not the individual's duty to do more than answer honestly the questions submitted by the tax officials. Where, however, the individual is clearly not taxed upon his property as much as the law and the public sense of justice demand, then the money which legally belongs to the State ought not to be withheld, no matter what the failure of the public officials.

I have just finished reading Dr. Abbott's "Theology of an Evolutionist." This book has interested me and has been of great value to me. It has helped me to make a readjustment of things intellectual to things spiritual; it has helped me to reconcile science and revelation as I had not been able to do before. It is a great book; it is really a spiritual interpretation of evolution—God's rational way of doing things. But still there are difficulties. I cannot reconcile Christ's resurrection—a physical resurrection, a miracle transcending human experience—with the resurrection from the dead (ἡ ἀνάστασις ἡ ἐκ νεκρῶν), which is spiritual. If Christ appeared to his disciples after his resurrection, and in the flesh, when did his soul leave the body, and what became of his body? I think it preposterous to believe that any one ever saw Christ "going into heaven." May I believe that he simply "parted from them" (Luke xxvi., 51); that his friends saw him no more; that again he suffered death; just as any other man; that his body was reduced to the inorganic; and that he himself, the "What Is," "was received up into heaven, and sat down at the right hand of God" (Mark xvi., 19)? (Speaking figuratively, of course—materializing the spiritual.)

H. M. E.

We do not see how we can add anything to what Dr. Abbott has said in his chapters on The Miracles in the book in question. There is much necessarily left unexplained in the story of Christ's resurrection; but we see nothing irrational in the belief that a visible evidence was afforded to the disciples

in Christ's case of that resurrection of the spirit which is generally not visibly attested. Whether this at estation was by a perception of the spiritual resurrection or by a return of the spirit to the body is a question to which no dogmatic answer can be given.

1. On what grounds was the seventh day changed to the first for our Christian Sabbath? 2. What are the Scriptural references, if any, showing that the Apostles kept the first day of the week? 3. Is there literature, and if so what, showing that the Christian Sabbath can be traced back to Apostolic times? 4. Are there references in early Christian literature showing that the seventh day was kept as a day of worship after the Apostolic age? 5. Will you name a good book on the Sabbath question?

R. P. S.

1. Not by commandment, but by perception of the intrinsic fitness of things. Among the Gentile churches there is no evidence that any other day than Sunday was specially observed. The change was rather in the Jewish-Christian churches. Commemoration of the resurrection day was felt to be requisite among them, and there could hardly be two Sabbaths. 2. Acts xx., 7; 1 Corinthians xvi., 2; Revelation i., 10. 3. Forty years after the death of Paul, Pliny wrote to the Emperor Trajan that in Bithynia, of which he was governor, the Christians met morning and evening on "a stated day." The Epistle of Barnabas, of about the same date, says: "We keep with joyfulness the day on which Jesus rose from the dead." The "Teaching of the Twelve," a Jewish-Christian relic of the early part of the second century, says: "On the Lord's day of the Lord come together and break bread." 4. No, except among the sect of the Ebionites, regarded by the Church as heretical. 5. "The Sabbath for Man," by the Rev. W. F. Crafts, is a good all-round book, with appendix containing references to the literature of the subject (The Authors' Union, Washington; about \$1.50). "The Sunday Problem in its Present Aspects" is also good (J. H. Earle, Boston; about \$1, paper 25 cents).

1. Do statistics prove that where Christian nurture is at a low ebb the Baptist theory and denomination increase, and *vice versa*? Could this fact be held fairly to account for the prevalence of Baptists in the United States? 2. Does Paul, in Rom. xi., 21-23, make the salvation of those standing by faith contingent on their abiding in God's goodness? J. G. M.

1. We are not aware that any statistics of this sort exist. The increase you refer to must be accounted for on other grounds.

2. Yes; compare John xv., 6. But Paul, like Jesus, regards their "abiding" as secured by the gracious purpose of God. See Philipians i., 6; John x, 27-29.

Can any one tell me who was the author of a poem beginning:

"Come, now lay your basket down,
And rest your weary hand,
And come and hear me sing a song
Of our old Ireland?"

I saw it in the "Yankee Blade" about 1847 or 1848. I shall be very much gratified for any information about it. W. H. M.

About People

—The Rt. Hon. Herbert Gladstone, M.P., on behalf of the family, has purchased the bust of Gladstone which was executed by Mr. Albert Toft, and for which the statesman gave the sculptor sittings in 1889.

—The controversy over the title of "Father of the House of Lords" has been settled in England, and the honor acknowledged to belong to the Earl of Leicester, who has been a member for more than fifty-six years.

—Mrs. Katherine L. Haddock, of Philadelphia, bequeathed her home in that city for an orphanage, endowing it with \$125,000. She also enriched several charitable institutions in Philadelphia and Pennsylvania with gifts of \$46,000.

—A rumor is current in Church of England circles that the Duke of Newcastle is about to find the means for the establishment of a brotherhood, or a monastery, as the gossips have it, upon his Nottinghamshire estate. His strong High Church tendencies are well known.

—The Corporation of Brown University last week accepted the resignation of Dr. E. Benjamin Andrews as President, passed resolutions expressing its appreciation of his services, elected a committee of six to choose his successor, and made Benjamin F. Clark, A.M., acting President.

—Henry Haynie is credited by "Success" with the following Lincoln story: When Mr. Haynie was a boy, living in Springfield, Illinois, he was appointed to collect money to buy a new equipment for a fire department hose-cart. "I visited Mr. Lincoln (Abe Lincoln he was called then)," said Mr. Haynie, "and told my story. He asked me many questions in a most serious manner, and then

in conclusion solemnly remarked: 'Well, I'll go home to supper and ask Mrs. Lincoln what she has to say. After supper she will be in good humor, and I will ask her if we shall give fifty dollars. She will say, "Abe, when will you learn some sense? Twenty dollars is enough." Come around in the morning and get your money.' "

—At the unveiling in Rochester this week Wednesday of the monument to Fred Douglass the programme included addresses by Bishop Alexander Walters (New Jersey), of the African Methodist Episcopal Church, Governor Black, ex-Governor Pinchback, of Louisiana, Susan B. Anthony, and Booker T. Washington.

—German law holds a man to his bargain when he has agreed to give up his name. A young Count, Finck von Finckenstein, in order to marry a girl of whom his family disapproved, consented to change his name, and petitioned the Emperor to be allowed to call himself Stein instead. After obtaining permission, however, he kept on using his former name, and was fined "for illegal use of a title of nobility."

—The London "Court Circular" announced the other day that Mrs. Johnson had been privately presented to Queen Victoria at Windsor Castle by the wife of the Secretary of the United States Embassy. Mrs. Johnson is a niece of President Buchanan, and when he was United States Minister in London, she (then Miss Harriet Lane) did the honors of the Legation. When her uncle became President, Miss Lane did the honors of the White House, where she entertained the Prince of Wales during his visit to Washington.

—Archduke Heinrich of Austria, it is related in the Cologne "Gazette," desiring to marry Miss Leopoldine Hoffman, against the will of the Emperor, hit upon the expedient of arranging for the "passive assistance" of a priest, who dared not celebrate a marriage under pain of the Emperor's anger. The Archduke gave a banquet, to which he invited the priest. After the soup had been served he rose in his place, on which the guests expected a toast. But the Archduke, pointing to Miss Hoffman, pronounced slowly the words, "Most Reverend, this is my wife." Miss Hoffman immediately rose in her turn and said, "This is my husband." According to the theory of "passive assistance" in Germany and Austria, these words, spoken be-

fore a priest, rendered the marriage of the pair valid and sacramentally concluded. The Emperor was said to be extremely astonished, but could do nothing.

—The Supreme Court of Massachusetts has decided that the city of Boston is the trustee of the fund created by Dr. Benjamin Franklin in 1790, now amounting to about \$500,000. Franklin designated that the fund should be "managed by the selectmen of the town, and the ministers of the oldest Episcopal, Congregational, and Presbyterian churches," and it was contended before the Court that this was tantamount to creating a board of trustees. The Court rules, in a decision written by Judge Allen, that the gift to the town passed to the city on its incorporation, and that a municipality may be a trustee for a public charity.

Bits of Fun

She—Do you play whist? He—No; I sometimes work at it.—*Chicago News*.

"Pa!" "Oh, be quiet!" "Pa!" "Well, what is it?" "What did the Dead Sea die of?"—*Exchange*.

Those Ridiculous Questions.—Householder (sharply)—What do you want? Burglar (sarcastically)—The initiative and referendum, of course.—*Detroit Journal*.

"How did the fire start?" "In the haberdasher's store. The theory of the insurance companies is that one of the new fall neckties and a pair of golf stockings got crossed."—*Chicago Tribune*.

Insurance Agent—We can't insure you. Old Man—Why not? Insurance Agent—You are ninety-four years old. Old Man—What of that? Statistics will tell you that fewer men die at ninety-four than at any other age.—*Tit-Bits*.

I was recently attending a patient whose husband came to see me concerning her condition, and greeted me with the words: "Mr. Irving, do you think there is any need for any unnecessary anxiety about my wife?"—*London Spectator*.

"So our friend Bushler went to the top of Mont Blanc?" said one man to another. "Not at all." "But he said so." "True. Two months ago, when he returned from Switzerland, he said he had been at the foot of Mont Blanc. Since then he has gradually lied himself to the top."—*Exchange*.

Dewey's little joke about the christening of the Paris and New York with the names of Harvard and Yale has the Vermont flavor of humor. Having two little Spanish gunboats in his possession, he said he thought seriously of renaming them respectively "The Massachusetts Institute of Technology" and "The Philadelphia College of Physicians and Surgeons" 1.—*Springfield Republican*.

For the Little People



A Little Man's Models

By Martha Burr Banks

Little "Hands in his Pockets" is seven years old,

And he carries himself in a manly way
That is carefully copied from Leopold

And Oscar and Conrad, big boys they,
Bright and merry and brave and bold,
With spirits high and hearts of gold,
In sports and studies much extolled;
And their ages are fourteen, twelve, and eleven,
And they're heroes all to this boy of seven.

Little "Hands in his Pockets'" eyes are blue,
And they shyly smile a friend to greet,
And his cheeks will glow with a rosy hue

As he leaves her room on the crowded
street;

And his hands come free, and he's off with
his cap,

As he helps his mother up into her trap,
And he'll pick up her gloves or carry her
wrap;

For Conrad's the civillest boy under heaven,
And the model is he for this lad of seven.

When grandmamma has some yarn to wind,
Oscar will hold it firm and steady,

But if Oscar himself should be hard to find,
Little "Hands in his Pockets'" hands are
ready;

Like Leopold, too, he is always at leisure
To run on an errand or give one a pleasure,

And he shares with his comrades in treat or
in treasure;

For the older boys' kindness spreads like
leaven,

And their ways are the ways for this boy of
seven.

Old Poll's "Finishing Touch"

By Charles H. Dorris

Little Bobby and his sister Hetty were sit-
ting on the veranda—quarreling.

"Bobby," spluttered Hetty, "what you say
isn't true. Not one word of truth in it. So
now!"

"Hu!" Bobby made an ugly face at his
sister. It looked much like a little toad's
face; and mamma, behind the lace curtains,
laughed at it. At heart, however, mamma
felt very much like crying, as she stood

thinking how best to stop the flow of angry
words. "Hu!" said Bobby, "you don't
know whether it's truth or isn't truth. You
weren't there. Girls don't know much, any-
way!"

"Children! Children!"

Bobby and Hetty started, looked up and
down, and around. Then, with tell-tale faces,
they looked at each other. They could not
tell from what quarter the voice came.

"Children!" again piped the sweet voice.
This time, with solemn faces, Bobby and
Hetty looked upward, for the voice seemed
to come from the roof of the veranda.

"Dear children, please stop quarreling!"
the musical, bird-like voice said. "There's
a nest full of baby robins in the tree at the
corner, and they must hear every word you
say." There was a moment's pause, and
then, from another quarter, the sweet voice
continued:

"Oh, please do stop, dearies! I am afraid
the little robins will follow your example;
and if, through quarreling, they should fall
out of their nest, they might never get back
again!"

Just then the mother robin, with a big fat
worm in her mouth, flew to the nest in the
tree.

"Children, good children, please stop
quarreling! Think what a wretched example
you are setting the dear little baby robins!"

Then the mother robin flew away, while
Bobby looked at Hetty, and Hetty stared at
Bobby, and mamma softly tiptoed down the
hall stairs to see what had been the effect of
her words.

"Bobby," said Hetty in a whisper, "I
believe that was mamma talking! I'm
'shamed of myself for quarreling so!"

"So 'm I!" responded Bobby. "Let's go
out in the garden and play."

"Let's do!" answered Hetty.

"Children! Children!" shrieked an old
poll-parrot after the disappearing children.
Poll's cage was hung to a hook on one of
the veranda pillars. She was a remarkably
clever bird.

"Hurry up, Bobby," whispered Hetty.
"Let's run!"

"Children, children, children!" shrieked
the parrot. "Stop quarreling. Good chil-

dren, stop quarreling! Such an example! Ha! ha! ha! ha! Such an example!"

"Oh, Hetty, run faster!" cried Bobby.

Their feet scarcely touched the ground, so eager were they to get away from that mocking voice; and they did not stop till they were safely hidden in the grape arbor at the foot of the garden.

"Well, old Poll," laughed mamma, "you put the finishing touches. I think Bobby and Hetty will not soon forget their lesson. Do you, Polly?"

"Polly wants a cracker," piped the bird. "Ha! ha! ha! ha! Polly wants a cracker!"

First Lessons

By Anna M. Pratt

Patience and perseverance—

They are long, hard words to spell,

And blue-eyed Mistress Margery

Doesn't know P from L;

But she knows and she shows their meaning,

For a wee little maiden must use

Patience and perseverance

When she learns to button her shoes.

—*Youth's Companion*.

Breaking a Reindeer to Harness

Reindeer are very useful in countries where there are snow and ice the greater part of the year. The United States Government has found them useful for transporting the mails in Alaska. Reindeer have to be broken to harness just as horses are broken to harness. The Laplanders and Finns are the people who best understand the reindeer. They are to these people what the horse and the mule are to us for drawing loads; in addition, they are food for these people.

A young reindeer is called a buck. He is first taught to lead with a string or halter on his head. When he has learned to obey this, leather thongs are fastened to his horns, or the halter about his head if his horns are gone. Then the driver gets behind the reindeer and strikes him with a whip, and uses the word for "get up" or "go ahead" in his own language. When the reindeer learns to obey this, a strap of leather is put over his neck and carried to the sledge. When he has learned to draw the sledge, it is loaded slowly until he is able to draw a full load. The strap on his neck is carried between his fore legs and outside of his hind legs, when it is fastened to the sledge; this is all the harness he wears.

As you know, the moss under the snow in

Arctic countries provides food and drink for the animals.

In the Wrong Place

A stable and a police station stand side by side in Queens County, in that portion of it which is a part of the city of New York, and where they have not yet had time to build a new station-house. One of the horses that lives in the stable is very clever. If the stable door is open, he will go by himself to the water-trough, a block down the street, and return after he has had his drink. The other afternoon the police captain and the other indoor officers of the police station were busy at their desks in the station-house when they were startled by heavy tramping on the floor. They looked up, and there stood a big bay horse looking about him with very evident astonishment, but he was certainly no more astonished than the police officers. Had he committed a crime and come to give himself up, or had he been abused and had come to make a complaint? Was there some trouble in the precinct, and had he come to notify the officers because he could run faster than a man? He walked over to the corner where one of the officers was at work, put his nose over the railing, and, discovering nothing but paper, seemed more astonished than ever; for the railing was about the height of a manger, and he was in the habit of finding hay, not paper, when he returned from getting his drink. Looking about again with a most curious expression, he went out of the door, turned around in the street, and—did he really laugh, or did the police captain imagine it?—he trotted into his stable. You see, he had wandered into the wrong house.

A Little Mathematician

By A. F. C.

"Eight long furlongs I've gone to-day!"

With evident pride said Ethel May.

"Three hundred and twenty rods, you know, Is what I've been"—'twas Brother Joe.

"One thousand seven hundred and sixty—true!

So many yards I've walked," said Prue.

"Five thousand two hundred and eighty feet I've gone," said Ben, "and it can't be beat!"

"Pooh!" laughed Ted, with a knowing smile. "You've only gone, each one, a —!"

—*Youth's Companion*.

The Home Club

How Can Women Help?

Mrs. Charles R. Lowell, whose work in behalf of Civil Service Reform has made her an authority on the subject, in a lecture delivered under the auspices of the League for Political Education and the Woman's Auxiliary of the Civil Service Reform Association, answered the question, "How can women help in politics?" Although her words were addressed directly to the women of New York, their comprehensiveness makes them applicable and of service in suggestion to the women in every city. As Civil Service Reform is of National importance, it becomes necessary that women should understand what it is, and how far they can help to secure that standard of public opinion which will establish Civil Service Reform in every community.

How can we help in destroying the evils of which we have been hearing, and how can we help to bring in an honest, fair enforcement of our National and State civil service laws, and thus help to regenerate our people?

The duty which lies close to our hands just now is the salvation of our own city. And there are two sides to the duty. One is to save the city from the bad government that threatens it. The other, to help to secure a good government for it.

To save the city from bad government is simply to keep out of power the men (whether Tammany's men or Platt's men) who want the offices for selfish purposes. What, then, can each of us do to help to keep them out?

First, we must want to keep them out.

Second, we must have faith that the right must triumph.

Third, we must speak the truth about them.

But, as I have said, besides saving the city from a bad government, our duty is to try to secure for it a good government. The people need all sorts of things—material, moral, and spiritual—but they need a good system of government as the first condition toward obtaining these things.

I recommend to you the advice of Mr. Reynolds, of the University Settlement, from whom I received it in answer to my request that he would tell me how, in his opinion, women could help in next year's campaign for good government for New York. He said:

"1. Talk Civil Service Reform—not as an ethical ideal, but as the practical, rational way of doing the business of municipal government.

"2. See that the subjects of Civil Service Reform and honest government are brought before all their clubs.

"3. Plan to return to the city early next fall and see that every male friend and relative realizes that you think it enough worth while to

sacrifice some pleasure. He will then be willing to sacrifice some comfort to do his share.

"4. When you do return, let political agitation and political meetings have the first place on your calendar.

"5. If possible, organize in each Assembly or Senatorial district women's municipal civil service reform clubs to meet for discussion and agitation.

"6. By these methods make your hundred a thousand and your thousand ten thousand, who will be talking and working for honest government."

The Federation of Women's Clubs of Illinois

The educational work of the Federated Women's Clubs of Illinois is most interesting as a proof of what can be accomplished when groups of women co-operate to effect definite ends. Three years ago this Federation passed a resolution urging women's clubs throughout the entire State to begin the study of the public schools in their several communities, and pledging the Federation to organized effort in behalf of the public educational system of the State, from the kindergarten through the university. A committee was appointed which issued a circular of suggestions. This circular was also sent to the leading educators throughout the State, with a request for criticism and advice. This standing committee has annually issued its circular to all of the clubs, basing each circular on the work accomplished and reported to the Federation by the clubs of the State.

Twenty-four clubs entered into the work for the public schools three years ago, and the report of their work naturally resulted in an increase of interest throughout the State in the subject of education. The next year one hundred and sixteen clubs reported to the Federation the work accomplished in the department of public education. This year the National Federation at Denver was held in advance of the annual meeting of the Illinois Federation, and this last year's report has not yet been published. In order to be able to make some definite report to the Federation at Denver, the Chairman of the committee sent out circulars asking for such information as each club could give at that time, that she might have some report to make at the National Federation.

Interest in the public school has been fol-

lowed in Illinois by interest in public libraries. It is the expectation of the Educational Committee of the Federation to secure next winter the passage of a law permitting taxation for the support of traveling libraries in rural districts, and a law similar to that in New York for the professional training of teachers. The Chairman of the Educational Committee reports the formation of mother classes for child-study as being very general, and the organization of an Educational Union in every city of the State as one result of the Federation's work. This, of itself, is a tremendous work to be accomplished even in three years. In Illinois the Educational Union of Brookline, Mass., has been the model. The education of children in Village Improvement has been taken up as one department of work by almost every club in the State, but it has resulted, in many clubs, in forming Village Improvement Associations in which the men, women, and children work together. Many of the clubs in the State have established in school buildings classes for manual and domestic training, including cooking and sewing. Where it was not possible to establish these classes in school buildings, they have been established outside. Vacation schools and kindergartens have received attention from the women's clubs throughout the entire State. The women's clubs of Chicago support five vacation schools in that city this year. Public playgrounds in crowded tenement-house districts have also been the subject of investigation, and by many clubs have been supported in the cities throughout the State. In Chicago the women's clubs succeeded in prevailing upon the City Council to establish public playgrounds in that city. Through the influence of the clubs, teachers and parents have been brought into close social relation, efforts being made to secure the teachers as members of the women's clubs throughout the State, wherever these teachers were women who would make desirable club members, not treating them as a class, but basing their admission on exactly the same terms as those controlling the admission of any member. One hundred clubs interest themselves especially in the introduction of art and music into the schools. In some of the clubs a committee of visitors to the public schools has been appointed. In other clubs every member is expected to visit the schools and report to her club on such subjects as she finds interesting. Members of clubs have

been made members of school boards, and wherever this has been accomplished the result has been to bring about the closest co-operation of the club and school board of the community.

Certainly this record of the work of the Federated Women's Clubs of Illinois must arouse the enthusiasm of the women of other States who have not taken the active part that is their privilege in studying local and State education.

Comfort and Table Manners

The question of adjustable furniture is not one to be confined to the school-room. The comfort of the writer, as well as his health and the right use of his eyes, depends largely on the perfect adjustment of his desk and chair. A paper recently gave the following as the right measurements:

The height of the chair you sit in while writing and that of the desk you write at are matters of some importance. Every person who writes habitually ought to have a chair specially made to suit his or her height, and the seat of the chair should be exactly one-quarter of your height from the floor. Thus, says "Tit-Bits," if you are six feet high, the chair seat should be eighteen inches. The width of the seat should exactly equal its height, and it should slope backward three-quarters of an inch to the foot. The back should be a trifle higher than the seat and sloped slightly, not too much. Finally, your desk should be two-thirds as high again as the seat of your chair. When you have attended to all these little details, you can sit and write all day without feeling that backache which comes from chairs and desks that don't fit you.

Children's comfort is not always considered even in homes where there is no lack of money. How many have chairs of varying heights, intended for the children, in all the rooms? How many fathers and mothers consider the adaptability of the chairs at the table to a child's comfort? After the high chair there is no provision for foot-rest. Yet any woman who sits on a chair at the table too high for her knows how uncomfortable it is. Stools should be placed for children at the table. The result would be better positions of the body while eating. There is no doubt that if children are properly seated at the table good table manners would be more easily acquired. A spoon cannot be handled properly if the child cannot hold its hand and arm at the proper angle. In church it must be a species of torture for a child to sit in a pew with its legs dangling. The feet should always be supported when seated.

Pennsylvania

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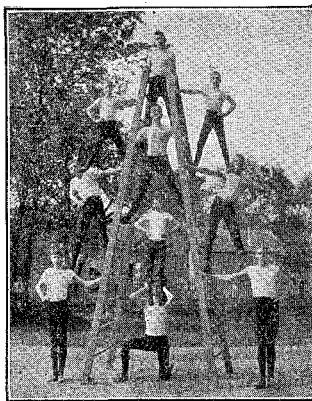
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